

The Three Principals

Messenger - Islam

Knowledge about Allah

The Way to Know Allah

The Creation of The Cosmos

Divine Will

The Divine Answer

The Lord of Glory, Honor and Majesty

Divine Creation

Divine Wisdom

Divine Care

Signs of Allah's Names

Sa'eed Hawwa

Translated by: Khalifa Ezzat Abu Zeid

Revised by: Selma Cook

Dar Al-Salam

ALLAH

The Lord of Glory, Honor, and Majesty

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the
Most Merciful*

(The Series of the Three Principals)

Allah - the Messenger - Islam

ALLAH

The Lord of Glory, Honor, and Majesty

By

Sa'eed Hawwa

Translated by

Khalifa Ezzat Abu Zeid

Revised by

Selma Cook

DAR AL-SALAM

For Printing, Publishing, Distribution and Translation

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Translator's Introduction

All praise and thanks are due to Allah, from whom we seek help and forgiveness. We seek refuge from the evil of ourselves and the evil consequences of our deeds. Whoever Allah guides, cannot be led astray, and whoever He leads astray, no one can guide him. I bear witness that none has the right to be worshipped except Allah, who has no partner. Likewise, I testify that Muhammad ﷺ is the Slave and the Messenger of Allah. May the peace and blessings of Allah be upon him, his household, his Companions and all those who follow them in righteousness until the Day of Reckoning.

There are three in this series, namely "*Allah*," "*Ar-Rasul*" the Messenger Muhammad, and "*Al-Islam*." I translated the first series i.e. "*Allah*" and I am going to translate the remaining two namely "*Ar-Rasul*" and "*Al-Islam*." I chose this series because it encompasses every aspect of Islam. For this reason, the author entitled them, "The Series of the Three Principles." The first series i.e. "*Allah*" deals with the essence of Allah, whereas the second i.e. "*Ar-Rasul*" deals with the characteristics of Prophet Muhammad ﷺ, and the third i.e. "*Al-Islam*" deals with Islamic beliefs, acts of worship, law and way of life, as well as transactions...etc.

I chose this series namely "*Allah*" for translation for the following reasons:

1. The book emphasizes addressing the contemporary minds of educated people. Through providing indications and proofs it seeks to show the way to know Allah in a persuasive way. This is very convincing for the call to Allah (*Da'wah*)
2. It confirms, by providing explicit proofs i.e. texts from the Qur'an and traditions of Prophet Muhammad ﷺ and cosmic evidence i.e. the variety of His creatures, and Allah's existence. It also proves Allah's power and control over His creatures and the world and universe at large.

3. With these proofs, the book refutes those, who deny Allah's existence and those who follow the atheism and materialism.
4. The book also examines the way to know the essence of Allah. It is through His signs in the cosmos, the Qur'an, and miracles.
5. Another reason for translating this book is the lack of translated books dealing with the issue of Divinity for non-Arab Muslims and non-Muslims in the West.

In translating this book, I have referred to the following: Dr. M.Taqi-ud-Din Al-Hilali and Dr. Muhsin Khan, the Noble Qur'an, Darussalam publishers and distributors, Riyadh, Saudi Arabia. Following are some of the frequently used acronyms in the translation:

(C.E.) Common Era

(A.H.) After Hijra

(ﷻ) The Lord of Glory and Majesty i.e. Allah

(ﷺ) May the peace and blessings of Allah be upon Muhammad.

Some of the symbols used in the transliteration of Arabic words i.e. representing them as they are pronounced in Arabic:

,	=	ء
Kh	=	خ
Dh	=	ذ
‘	=	ع
Gh	=	غ
Q	=	ق

ˆ placed over a vowel = long vowel

Any comments or suggestions for improving the translation are most welcome. May Allah guide us all.

The translator

and establishes evidence against people to the extent that no one converts to other religions. Allah ﷻ says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him.” (Al ‘Imrân, 85)

The reader’s heart will be satisfied with the study and will be reassured if he desires to be objective and if Allah wills guidance for him. If he does not, then he will deviate like other people who deviate from the right path although they can see it. This series is the starting point for a new person who wants to be brought out from the darkness of suspicion, confusion, loss, dispersion, misery and disorder.

The reader will notice that I have taken my time in the first two series; namely “Allah” and “*Ar-Rasul*” or “the Messenger” to discuss, prove, persuade, address the mind, and refute all kinds of doubt and suspicion. In the third series “Islam,” whereas, I was a reviewer rather than a debater. The reason is that when man is convinced of Allah’s presence and Muhammad ﷺ is His Messenger, then there is no other choice before him save to submit to Allah’s religion and law i.e. Islam. The matter is not to establish proofs for every part of Islam- proofs are undoubtedly established, rather, the matter here is to become acquainted with Islam. Logically, man has no other choice except submission to Allah’s law, that is, Islam; as He is the Lord and all creatures are His slaves. He is also the All-Knower Who has taught man that which he knew not.

The other reason behind my focusing on the series of Allah ﷻ and the Messenger ﷺ is that atheistic materialism does its best to make man forget Allah ﷻ and degrade the greatness of the Messenger Muhammad ﷺ. It is supported by plans and campaigns of people of other religions that defame Allah’s

Preface of the Three Series (Books)

In this series I wish to explain the three principals by which one cannot become Muslim save by knowing about and believing in them. I am only the compiler and coordinator, not the author. I have noticed that there are many authors who have written about every principle separately and others wrote sub-principally. However, there seems to be no comprehensive study for these principles. Accordingly, I wanted to spare no effort to fill this gap. When I embark on a study about which someone else has already written, I do not mind to transmit it or part of it. So, the reader should not find it strange when he sees some transmissions being repeated. I take care to elaborate on the purpose of the work, rather than simply praising or criticizing it.

Prophet Muhammad ﷺ said, *"Whoever says: I have become pleased with Allah as my Lord, with Islam as my code of life, and with Muhammad ﷺ as a Prophet of Allah), will enter paradise."* He also said, *"He relishes the sweetness of faith who became pleased with Allah as his Lord, with Islam as his code of life, and with Muhammad as a Messenger ﷺ of Allah)."*

This series- three books (Allah, *Ar-Rasul* or (the Messenger), Islam) deals in detail with the subject of the essence of Allah ﷻ (the Divine) and removes doubt, refutes every misconception and helps man to attain the pleasure of Allah ﷻ as his Lord.

It also deals with the Messenger of Allah ﷺ and aspects of his personality. It is supported by proofs and persuasion, which discloses for man all aspects of his character. We also clarify the evidence of his truthful message in the way in which the mind cannot disbelieve.

It also deals with Islam as a code of beliefs, acts of worship, a way of life, and evidence which manifests its comprehensiveness and some of its details, manifested in its principals and branches,

Messenger ﷺ. Therefore, it was inevitable to elaborate on the study since such campaigns increase every day and its impact on humanity doubles every minute. Muslims, who thought they were strong on the right way, are also affected by these campaigns to the extent that they have become in a kiln of dangerous and terrible apostasy. They are now in urgent need, like people of other religions save whom Allah ﷻ preserves, to have these principles elaborated to them.

The third reason is that specialists of Islamic education often ignore the most important of its aspects, that is, faith and belief. Ibn 'Umar refers to this in his saying:

“During the lifetime of the Prophet ﷺ, we were given faith and belief before learning the Qur'an. When a *Surat* or Chapter of the Qur'an was revealed, the Prophet ﷺ derived the prohibited and the lawful rules and studied them as you study the Qur'an. I have seen people who learn the Qur'an before attaining faith. They learn the Qur'an from the first *Surat* to the last but do not derive the prohibited and lawful rules or study them and do not care about the content.⁽¹⁾

The tragedy of Muslims is that they ignore the aspect of faith and its way, which is the natural introduction of the Qur'an. The Qur'an declares:

﴿قُلْ هُوَ الَّذِي هَدَىٰ وَشِقَاقَهُ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ۖ مَا ۖ اٰذَانِهِمْ وَقُرْ ۚ وَهُوَ عَلَيْهِمْ عَمًۢى ۝﴾

“Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them.” (Fussilat, 8)

This series, along with other books, is an attempt to restore the situation to normal in this subject.

(1) Recorded by At-Tabarani in *Al-Awsat*.

This series may give the Muslim a strong proof to support him in calling to all those who deviate from Allah's way. He may also establish proof against Allah's enemies who unjustly and insolently deny His signs.

In conclusion, I wish to draw attention to the following issue:

I have discovered from the books written by deviators and non-Muslims that wisdom is the goal of every persistent search. I do not state the name of every author. The books however, that I have transmitted from, do not deserve to be read. However, I have elaborated what I did not wish to transmit. This is for the sake of Allah who knows best my aim and intention. He is my Protector and is all Sufficient in this world and the Hereafter and is the Best Disposer of affairs.

The author

The First Book of the Three Principals:

ALLAH 

“When you read this treatise, you will find that the great fact that is proved by science and the mind of man is the presence and existence of Allah. No one in this world recognizes Allah’s presence in truth except Muslims.”

Introduction

There are numerous books in the market that prove Allah's presence. However, those who write about the subject did not establish the right structure with regard to the requirements of belief in Allah: such as belief in Allah's Messenger ﷺ, belief in His revelation, His religion and His law. Hence, this book fills that gap because there is proof and it places belief in Allah ﷻ in the right place in human life.

Numerous authors who wrote about the subject of divinity confined themselves to confirming Allah's existence and did not deal with Allah's Names and Attributes. If they dealt with Allah's Names and Attributes, they did not deal with proofs of Allah's existence. In both ways, they left a gap which this book fills, with the will of Allah ﷻ.

There are numerous works, which deal with proofs, but they either did not deal with modern facts, or dealt with scientific facts and they did not link between the modern era and other times throughout the history of the world. This gap is also filled, with the will of Allah ﷻ.

There are also numerous works that did not deal with such facts through correct investigation; were not accurate in the scientific methodology, scientific accuracy or correct expression. They used improper words or phrases that contained sinful and disbelieving words and phrases, which leads to the contradiction of its content and meaning. Then when the reader reads to attain belief in Allah, he falls into disbelief. This book avoids this error.

Hence, although the additions in this work are small, its benefits are great and important for people who are just and objective. The subject of rational belief in Allah ﷻ from the beginning to the end is rarely examined.

issues regarding which Muslim sects are in disagreement. This series cannot deal with such treatises and issues. However, we dealt with such treatises and issues in other works.

In this book (series) we dealt with the description of the way to know the essence of Allah ﷻ. It is through His signs that prove and indicate His existence. These signs are: the cosmos, the Qur'an, the miracles of the prophets and the miracles of the righteous. We also reviewed the phenomena of the cosmos and how it proves Allah's existence.

In the second series namely (*Ar-Rasul*) or the Messenger ﷺ, we will deal with the Qur'an and its miracles. In this way, talking about the phenomena that prove Allah's existence will be completed. In this series we confine ourselves to talk only about cosmic proofs in order not to be repetitive because the inimitability of the Qur'an not only proves Allah's existence but also that of the Messenger. Also, the miracles of the prophets and the righteous indicate and prove Allah's existence and that Muhammad ﷺ is the Messenger of Allah. In this series we find that cosmic phenomena are sufficient to prove Allah's existence, so, what is the case if there are other phenomena? In this issue, we recognize that the Muslim alone is the one who has comprehensive and right justification for everything. Others (non-Muslims) have justification for some things and are insufficient for others. Nevertheless, they become conceited because of their knowledge of some cosmic laws.

After this introduction in which we elaborated the way to know Allah ﷻ and stated the wrong conceptions and meanings that impede the way to belief, we review nine cosmic phenomena as samples of other numerous phenomena that undoubtedly indicate the existence of Allah ﷻ. We also point out that cosmic phenomena guide us to Allah's Names and that Allah's Names guide us to His essence. Thereby, we recognize Allah ﷻ through contemplating the cosmos. Thereafter, we proved that rational

The beginning of the subject fixes the way to rational knowledge, then supports this knowledge with proof, then reaches to that which the mind reaches to, such as knowledge of Allah's Names and Attributes. Then it proves that which reason attains like that which revelation reaches, then it elaborates the mistakes that man commits in this regard. The book that explains all these points perhaps is rare and this is perhaps another advantage of this book.

Moreover, this book is a review of the Islamic viewpoint of this subject and is written by a Muslim author. Thereby, it protects the educated Muslim who needs to read about the subject after reading incorrect, deviant, and atheistic books. This is the third advantage.

Every author dealt with partial issues relating to the subject in his book. In this book however, we dealt with all the aspects that other authors dealt with. This is another merit of this work.

We searched for books dealing with every aspect of the subject and quoted from them. For example, we quoted from the book "*Qissat Al-Iman*" (Story of Faith) by Nadeem Al-Jessr, "Allah" by 'Abbas Al-'Aqqad, "*Al-'Ilm Yad'u ila Al-Iman*" (Science Calls to Faith) by Chrisy Mourison, "*Allah Yatajalla fi 'Asr Al-'Ilm*" (God Becomes Evident in the Age of Science) by a group of scholars, "*Allah wal-'Ilm Al-Hadith*" (God and Modern Science) by Abdur-Razzaq Nawfal, "*Maseer Al-Bashariyya*" (The Destiny of Humanity) by Likont De Noy⁽¹⁾, "*Ma'a Allah fi As-Samaa*" (With Allah in the Heaven) by Ahmad Zaki, "*Al-'Aqa'id*" (Beliefs) by Hasan Al-Banna, "*Al-Wujood Al-Haqq*" (The Truth of Existence) by Hasan Heweid, and other treatises and books. Some books were old and others were modern.

In this book, I have dealt with the correct belief regarding which the majority of Muslims are in agreement. I left out treatises and

(1) The spelling of all foreign or western names mentioned in the book is uncertain because the author provided only the Arabic transliteration. (translator)

contemplation of the cosmos through which we recognize Allah's Names and Attributes is acknowledged in the Qur'an. The Qur'an acquaints us with Allah's Names and Attributes. That is the proof that Islam is the religion of Allah ﷻ. When we recognize that, we want to make a comparison between the stance of Islamic belief regarding divinity and other beliefs either present, inherited, or known in the world of religions, as transmitted to us, or in the views of philosophers. We prefer to transmit this comparison from Al-'Aqqad's book as a testimony of a writer who understood the past and present culture and who is a famous scholar in thinking, philosophy, and literature. This is more persuasive in addressing the modern mind in the circumstances during which the book was published. The author was not well-known, consequently, Al-'Aqqad's words are an issue where comprehensive comparison will be stronger in achieving the author's purpose, that is, persuasion in the call to belief in Allah ﷻ. That will be enough to pass some matters. Therefore, we transmitted from Al-Aqqad's book entitled "*Haqa'iq Al-Islam wa Abâtil Khusumih*" or "The Facts of Islam and the Vanities of its Adversaries" a comparison between Islamic belief and other beliefs in the chapter on Divinity. It points out that it alone is the correct belief and that others are void. Thus the book consists of an introduction, reviewing phenomena, stating proofs of these phenomena and making comparisons. Thereby, the book compiled all meanings and subjects that were not stated in other books.

The law of causality is the most important principle of the mind, and this principle is the principle upon which the rational belief and knowledge of Allah is dependent, and we dealt with it in a separate chapter between the phenomena and its proofs. Because Monotheism is the most important matter, man's whims are reviewed in the chapter of knowledge of Allah, and we dealt with it in a separate chapter following the phenomenon of Oneness. Due to the fact that the subject of nature dominated some minds, we dealt with it in the book. Hence, we have quoted Prof. Hasan

Heweidy's words and Sheikh Sa'eed An-Noursi in this respect between the phenomena and its proofs with which we refute the principle of rational causality, the issue of monotheism, and the issue of nature. Their words were wonderful and useful in this regard so, we quoted them as we quote the good words of any author provided that it serves the sequence of this series or serves its subjects.

We say: this series is sufficient to achieve the aim of the subject, that is, "Knowing Allah ﷻ" and establishing rational belief. However, the subject of divinity requires a great deal of research and should be studied by a positive mentality that searches throughout history, studies, and manuscripts. This is to prove that monotheism is the basis and what has taken place is due to prejudices and distortion.

We should be accurate when we establish proof against atheistic thought all over the world through a comprehensive dialogue between us: they say and we say.

We state the two sayings because the subject necessitates that and to prove the book is important and valued, but it is not sufficient. It is helpful along with other recent books and for use in our dialogue with others.

Finally, this book and the other two books entitled "Al-Islam" and "*Ar-Rasul*" or "The Messenger" in the series are needed by Muslims. This is the reason behind publishing the book quickly. We benefited from the books of others. We preferred publishing this book quickly above just thinking about the subject. Some people may criticise this work because of the multiplicity of quotations, so, we apologize again for that. We like to state our excuse. The generous one is he who recognizes and forgives us and the fair critic is he who criticises and excuses us.

although the senses are the machines that give the mind the rules to issue orders. However, without the mind, there would not be any issue of orders or knowledge. In fact, the senses sometimes give us several imaginative pictures, but we recognize facts by using the mind. For example, a stick located in water seems to be broken. Parallel lines seem on the long run to be unequal. White numbers seem more than black numbers. Our feeling that we walk and our heads are higher either in the northern or southern hemisphere. Such pictures clearly show that the senses without the mind give us errors instead of facts. Also, without the mind there can be no knowledge.

Are such people right when they confine knowledge to the senses? Are they rational when they disbelieve in Allah ﷻ because they cannot see or recognize Him by means of their senses? However they believe in the influences of all facts that they have not seen. These facts constitute the most important facts that man recognizes.

Did facts not exist before the invention of this machine, called the mind? Consequently, was their denial of these facts before inventing this machine (mind) became scientific? Does every scientific fact need to be discovered by a machine? Do not mathematical and cosmic facts need to be discovered only by the mind, contemplation and then linking results with introductions? Does not every fact need a proper and private machine? Is the mind not sufficient to recognize Allah ﷻ?

If such people have hearts, we will talk about hearts. People who have hearts already have the machine (mind) by which they recognize Allah ﷻ well. But their hearts are dead, so, there is no need to understand what we say. We do not mean the heart you know as it is other than the physical heart.

This misconception of the way of knowing Allah ﷻ in the past and in recent times is one of the most important factors that turn

Introduction to Knowledge about Allah

Knowledge about Allah ﷻ is the pivot upon which Islam is based. Without this knowledge, every act in Islam or for Islam is useless because in this case it loses its spirit and any act without spirit is useless.

How do we recognize or know Allah ﷻ? And what is the way to this knowledge? The answer to these questions is a must because if we do not know the way, we cannot reach our aim.

1. The Disbelievers Concept of the Way

People in the past and modern times denied Allah's existence as they did not recognize Him by their physical senses. They believed that this is the only way to know Him. They charged believers of being mistaken, misguided, superstitious, confused, and non-scientific, this insult, blaspheming, sarcasm, irony, and contempt...etc are directed to disbelievers, who accused Muslims because they believed in Allah ﷻ in other ways than the ways of the senses.

Such people who say, "We believe only in things we sense," tell lies because they contradict the very reality in which they live. They, for example, belief in the law of gravity or gravitation while they do not see it. They only see its influence. They also believe in the mind while they do not see it, but they see its (signs) and influences. They believe in magnetism and see gravitation between iron but they do not see the attractive element. They also believe in the existence of the electron and neutron while they do not see them. Their fait accompli indicates that they believe in things, which are not recognized by the senses but they surely feel the influences of these things. Obviously, this means that they believe in a lot of facts concerning existence because they feel its influences but they do not see the things themselves.

They recognized these things by the mind but not by the senses

many people away from the right belief in Allah ﷻ. This conception is intuitively incorrect because the mind believes that Allah ﷻ is the Creator of all since a material object cannot create a material object. If the utmost that the senses recognize in our world is the material only, then Allah ﷻ will not be recognized. It seems that this subject regarding the sensible conception of knowing or recognizing the way to the essence of Allah ﷻ is dominant in every nation whether believing or disbelieving. We have heard recently that there are individuals who if they do not see Allah ﷻ, they will remain atheists. There are also countries that declared their disbelief like the USSR after launching the first satellite into space.

Among the anecdotes of nature is a joke, which took place in a primary school when a teacher asked a sixth primary student: Do you see me? He replied, Yes. He said: I am present. He asked, Do you see the blackboard? He replied, Yes. He then said: The blackboard is present. He asked: Do you see the table? He replied: Yes. He said: The table is present. Do you see Allah? They answered: No. He said: Allah is not present. The intelligent student asked the other students: Do you see the teacher's mind. They answered: No. He then said: The teacher's mind is not present.

This incorrect concept is believed by many people and is as old as disbelief. It is also a result of the diseases of the heart and the self (soul). It is not a result of sound thought, a normal mind or just objectivity.

The noble Qur'an stated that disbelievers throughout the ages stipulated that in order to believe they must be able to sense and feel Allah ﷻ either by sight or hearing. The Qur'an also stated the reasons for this stipulation, which are diseases resulting from this wrong concept. The Qur'an stated the reasons for this stipulation: ignorance, pride, deviation and injustice.

1. Ignorance: Allah ﷻ declares:

﴿ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴾

"And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty." (Al-Baqarah, 118)

The verse indicates that such words are the speech of the ignorant, not the words of scholars. This saying is not new but it is a principle of all disbelievers in the past and the present. It is a result of the similarity of hearts. The end of the verse demonstrates that the way to Allah ﷻ is His signs that prove His presence.

2. Pride: Allah ﷻ says:

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَعَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا ۖ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ ﴾

"And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day they will see the angels - no glad tidings will there be for the Mujrimin (criminals, disbelievers, polytheists, sinners) that day." (Al-Furqân, 21:22)

In the first verse they wanted to hear, and here they wanted to see. But who are those who want to see? They are those who believe that this worldly life is everything and that there is no life after it. As the first verse replied to them indirectly, this verse demonstrates that disbelievers see Angels in another world other than this world (the Hereafter) and under other laws. As for the ordinary laws of this world they cannot recognize them with their

As the first verse replied to such people by way of implication, this verse also replied to them with the word "by their injustice." Justice was not the incentive behind this request, rather, injustice was the incentive. Their injustice is represented in knowing the right path and denying it. The saying of the disbelievers with regard to this subject in the past is no different to their saying it in recent times. It is the same attack. The Qur'an relates this attack in the past saying:

﴿ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ بَلْ قَالُوا أَضْغَنْتُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۝ ﴾

"He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower." Nay, they say: "These (revelations of the Qur'ân which are revealed to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet!" (Al-Anbiyaa, 4:5)

They accused those who believed in Allah ﷻ of being are mistaken, liars and poets. The contemporary disbelievers accused them of ignorance, untruthfulness, disorder, and deception.

Even though many people follow the way of those disbelievers, the Muslims who have open-hearts should not follow their way or else they may fall in what Allah ﷻ warns us of. The Qur'an declares:

﴿ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ ﴾

"Or do you want to ask your Messenger (Muhammad ﷺ) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the Right Way." (Al-Baqarah, 108)

senses. If angels cannot be seen in this world, this is all the more reason why Allah ﷻ cannot be seen. The verse also demonstrates that pride alone is the motivation behind this belief. It is not the normal status of a man who seeks the truth and follows the right way towards it.

3. Deviation: the following verse talks about one of the Egyptian pharaohs. The Qur'an declares:

﴿ وَقَالَ فِرْعَوْنُ يَنْهَكُنْ أَبْنِي لِي صِرَاطًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ۖ أَسَبْتُ السَّمَوَاتِ فَأَمْلَيْعَ إِلَى الْإِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ ۖ وَصُدَّ عَنِ السَّبِيلِ ۚ ﴾

"And Fir'aun (Pharaoh) said: "O Hûniân! Build me a tower that I may arrive at the ways- "The ways of the heavens, and I may look upon the Ilah (God) of Mûsâ (Moses): but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path..." (Ghâfir, 36:37)

The verse replied to him saying: he is misguided away from the right way. Thus, pharaoh did not perceive the right way with which he could recognize Allah ﷻ. It is surely a wrong way.

4. Injustice: another verse talks about the Jews who asked unjustly to see Allah ﷻ. The Qur'an relates this saying:

﴿ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذْنَاكُمُ الضُّعْفَةَ وَأَنشَرْنَا نَظَرُونَ ۚ ﴾

"And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allah plainly." But you were seized with a thunder-bolt (lightning) while you were looking." (Al-Baqarah, 55)

In another place, it declares:

﴿ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الضُّعْفَةُ بِظُلْمِهِمْ ۚ ﴾

"Indeed they asked Mûsâ (Moses) for even greuter than that, when they said: "Show us Allah in public," but they were struck with thunderlap and lightning for their injustice (wickedness)." (An-Nisaa', 153)

2. The Way to Allah: His Signs

This way does not achieve the aim of the subject “Knowledge about Allah ﷻ” because specifying and knowing the way is the basis for reaching the aim. The way to know Allah ﷻ is the signs that indicate Him. It is the only way. The mind, thought and knowledge are basic requirements for those who seek this way, because without the mind, we cannot recognize the sign and without thought, we cannot recognize the one to whom the sign indicates or refers, and without knowledge, we cannot recognize the sign or the one to whom the sign refers. These words may be strange in the sight of the atheists where they always give themselves nicknames such as: seculars, laymen, rationalists, liberals and thinkers. However, the call without proof is useless.

In this study, we will prove with evidence the authenticity of our claim and refute their allegations. Allah ﷻ says:

﴿وَالَّذِينَ يُجَادِلُونَ فِي آلِهَةٍ مِنْ بَعْدِ مَا أَسْخِجِبَ لَهُمْ جَنَّتُمْ دَاجِضَةً﴾

“And those who dispute concerning Allah (His Religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute...” (Ash-Shûra, 16). We will explain this next.

Now, we say: whoever contemplates the words of the Qur'an finds that it clearly draws attention to the mind, thought, knowledge and signs that constitute the basic conditions for knowing Allah ﷻ. The Qur'an declares:

﴿فَلِأَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَادِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُنَادِي عَلَيْهِمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

“Say (O Muhammad ﷺ to these pagans): “Think you about ull that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support

It means: is there any remnant of knowledge that testifies that there is a creator other than Allah? If people denied Allah's existence, it proves that they are ignorant. Allah ﷻ declares:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ﴾

"And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah)." (Al-Hajj, 8)

It is not absolute ignorance, rather, it is a certain kind of ignorance mentioned in the following words of the Qur'an:

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ﴾

"They know only the outside appearance of the life of the world (i.e. the matters of their livelihood) and they are heedless of the Hereafter." (Ar-Rûm, 7)

and in His saying:

﴿فَاعْرِضْ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۚ ذَٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ﴾

"Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. That is whot they could reach of knowledge." (An-Najm, 29:30)

The multiplicity of times that knowledge, thought, and mind is mentioned in the Qur'an is a phenomenon that draws attention to it. Allah ﷻ says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"...Verily, in these things there are Ayât (proofs, evidences, lessons, signs) for the people who understand." (Ar-Ra'd, 4)

and says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ﴾

"...Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know." (An-Naml, 52)

and says:

﴿ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

“...Verily! In this is indeed an evident proof and a manifest sign for people who give thought.” (An-Nahl, 11)

﴿ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴾

“...Verily, in that are indeed signs for men of sound knowledge.”
(Ar-Rûm, 22)

﴿ قُلِ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ﴾

“Say: “Behold all that is in the heavens and the earth...” (Yûnus, 101)

Hence, those who ponder on the words of the Qur'an perceive that Islam obliges us to consider, think, and gain knowledge. He also perceives that knowledge and thought are two characteristics of the Muslim personality. For non-Muslims, the two characteristics are just desires for entertainment, a job by which he gains a good salary, or a hobby. Islam obliges us to gain knowledge, and it appreciates knowledge because it is the means through which we understand Islam well. The Qur'an declares:

﴿ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ ﴾

“And those who have been given knowledge see that what is revealed to you (O Muhanunad ﷺ) from your Lord is the truth.” (Saba', 6)

In the following pages we will study the signs of Allah ﷻ in order to explain the fact which shows that disbelievers in Allah ﷻ are misguided as they fail to recognize the way of Allah, and that the believers are guided as they recognize this way. The Qur'an declares:

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ﴾

“...And whosoever believes in Allah, He guides his heart (to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments).” (At-Taghâbun, 11)

The likeness of the disbelievers who fail to recognize Allah ﷻ with their minds after seeing His signs is as the likeness of someone who carries precious books, but he does not recognize the value of the books nor the authors and declares them to be unknown and nonexistent.

We will also see that the littleness of signs or its ambiguity are not the reason behind the large number of disbelievers, rather, there are countless signs that are very clear but the secret lies in man himself, in his turning away from Allah's signs, in his pride to acknowledge the truth, in ignoring the facts, in deviating from the nature and morality of man, and in closing his heart. He insists on denying belief even if a miracle is created by Divine Omnipotence. The Qur'an gives us examples saying:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٥﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾

"And even if We opened to them a gate from the heaven and they were to continue ascending thereto (all the day long). They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched." (Al-Hijr, 14:15)

and declares:

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ﴾

"...And if they see a sign, they turn away, and say: "This is continuous magic." (Al-Qamar, 2)

and declares:

﴿وَكَايْنٍ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾

"And how many a sign in the heavens and the earth they pass by, while they are averse therefrom." (Yûsuf, 105)

In this respect, we would like to ask:

Do you think that Allah ﷻ needs us to believe in Him or do we need to believe in Him in order to save ourselves? The answer is

found in the Words of Allah ﷻ :

﴿إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

“Verily, Allah is free of all wants from the ‘Alamîn (mankind, jinn, and all that exists).” (Al-‘Ankabût, 6)

Thus, we should liberate ourselves from the following qualities in order to be worthy of seeing Allah’s signs:

1. We should liberate ourselves from pride: because Allah ﷻ prevents the proud heart from recognizing His signs. The Qur’an declares:

﴿سَأَصْرِفُ عَنْ ءَابَتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُتُبًا مِّنْ ءَابَتِهِمْ لَا يُؤْمِنُوهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَبُوا بِبَيِّنَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾

“I shall turn away from My Ayât (verses of the Qur’ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.” (Al-A’râf, 146)

2. We should liberate ourselves from injustice and lying: the Qur’an declares:

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“And Allah guides not the people who are Zâlinûn (wrong-doers) folk.” (As-Saf, 7)

and declares:

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth...? (Al 'Imrân, 190:191)

The one who turns away from Allah ﷻ is inattentive. This inattention occurs when they indulge in play and trivial pastimes. The Qur'an declares:

﴿ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ﴾

"The life of this world is but play and pastime..." (Muhammad, 36)

﴿ أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۚ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ تُخَذِّلُ إِلَّا أَسْمَعُوهُ وَهُمْ يَلْعَبُونَ ۚ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ﴾

"Draws near for mankind their reckoning, while they turn away in heedlessness. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play. With their hearts occupied (with evil things)." (Al-Anbiyaa', 1:3)

5. We should liberate ourselves from evil doing: the Qur'an declares:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾

"...Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (Al-Mutaffifeen, 14)

and declares:

﴿ كَذَلِكَ نَسُكُّكُمْ فِي قُلُوبِ الْمُجْرِمِينَ ۚ ﴿١﴾ لَا يُؤْمِنُونَ بِهِ ۚ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴾

"Thus do We let it (polytheism and disbelief) enter the hearts of the Mujrimin (criminals, polytheists, pagans (because of their mocking at the Messengers)). They would not believe in it (the Qur'ân); and already the example of (Allah's punishment of) the ancients (who disbelieved) has gone forth." (Al-Hijr, 12:13)

6. We should liberate ourselves from hesitating to accept the truth when we see it clearly: the Qur'an declares:

﴿ وَتَقَلَّبَ أَفْسَدَتُهُمْ وَأَبْصَرَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ ۚ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾

"Truly, Allah guides not him who is a liar, and a disbeliever." (Az-Zumar, 3)

3. We should liberate ourselves from making mischief in the land and breaking the covenant, and severing what Allah has ordered to be joined: the Qur'an declares:

﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۖ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

"And He misleads thereby only those who are Al-Fâsiqîn (the rebellious, disobedient to Allah). Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers." (Al-Baqarah, 26:27)

4. We should liberate ourselves from inadvertence and inattention: if we want Allah's signs to be disclosed to us, they will be disclosed by thought if there is no hindrance from the mind. Examples of these are stated in the Qur'an. It declares:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"...Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect." (Ar-Ra'd, 3)

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"Verily, in these things there are Ayât (proofs, evidences, lessons, signs) for the people who understand." (Ar-Ra'd, 4)

However, Allah's signs are only disclosed to one who thinks and remembers Allah ﷻ. Allah ﷻ declares:

﴿إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۖ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ﴾

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of

“And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.” (Al-An‘âm, 110)

At that time, Allah’s signs will clearly fill your heart after preparing it to receive the light. But how impossible is this, if the heart is satanic and not worthy to be guided to the way of Allah ﷻ. The dense fog conceals sun light, injury in the eye veils you from sight, and injury in the ears prevents you from hearing. The defect is not in the Euphrate if the patient feels the bitterness of its water. The Qur’an declares:

﴿يَتَّبِعُهَا الرُّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ بِحَرْفٍ مِنَ الْكِتَابِ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

“O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: “We believe” with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whomsoever Allah wants to put in Al-Fitnah (error, because of his rejecting of Faith), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.” (Al-Mâ'idah, 41)

The secret lies within man himself. The Qur’an declares:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).” (As-Saf, 5)

"And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. And among His Signs is your sleep by night and by day, and your seeking of His Bounty."
(Ar-Rûm, 22:23)

With regard to the Qur'an, Allah ﷻ declares:

﴿ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ⑤ أَوَلَمْ يَكُنْ لَهُمْ أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ﴾

"And they say: 'Why are not signs sent down to him from his Lord? Say: 'The signs are only with Alluh, and I am only a plain warner.' Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them?'" (Al-'Ankabût, 50:51)

and declares:

﴿ بَلْ هُوَ آيَاتٌ يَبْنِي فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ﴾

"Nay, hut they, the clear Ayât are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures)." (Al-'Ankabût, 49)

and declares:

﴿ وَكَيفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ ﴾

"And how would you disbelieve, while unto you are recited the Verses of Allah..." (Al 'Imrân, 101)

Concerning miracles, the Qur'an declares:

﴿ وَفِيكُمْ رَسُولُهُ ﴾

"And among you is His Messenger Muhammad ﷺ..." (Al 'Imrân, 101)

and declares:

﴿ أَقْرَبَ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ⑥ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَعِمَّرٌ ﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a

Allah's signs are very clear and plain. The Qur'an declares:

﴿وَكَذَٰلِكَ نَفْصِلُ ٱلْآيَٰتِ وَلِتَسَيِّرَ سَبِيلَ ٱلْمُجْرِمِينَ﴾

"And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimîn (criminals, polytheists, sinners), may become manifest."

(Al-An'âm, 55)

We see Allah's signs in three things: 1. the cosmos 2. the Qur'an 3. miracles. The Qur'an tells us that there is a sign in everyone. With regard to the cosmos, for instance, the Qur'an declares:

﴿وَفِى ٱلْأَرْضِ ءَآيَٰتٌ لِّلْمُتَوَكِّلِينَ ﴿٢٠﴾ وَفِى أَنْفُسِكُمْ ءَآيَٰتٌ لِّمَن يُّعِزُّونَ﴾

"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?"

(Adh-Dhâriyyât, 20:21)

and declares:

﴿وَكَايَ ٓ إِن يُّنَازِلُوا ٱلْأَرْضَ يَمُوتُوا ۖ وَهُمْ عَنْهَا مُعْرِضُونَ﴾

"And how many a sign in the heavens and the earth they pass by, while they are averse therefrom." (Yûsuf, 105)

and declares:

﴿وَأَيَّآةٌ لَّهُمُ ٱلْبَلَدُ ٱلَّذِى نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَرْتُمْنَ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ ٱلْقَدِيمِ﴾

"And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk." (Yâ-Sîn, 37:39)

and declares:

﴿وَمِنْ ءَآيَٰتِهِ خَلْقُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَٱخْتِلَافُ ٱلسِّنِينَ ۚ وَٱلْوَنُكُورُ ۚ إِنَّ فِى ذَٰلِكَ لَآيَٰتٍ لِّلْعَٰلَمِينَ ﴿٤٠﴾ وَمِنْ ءَآيَٰتِهِ مَنَٰمُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُمْ مِّن فَضْلِهِ ۚ﴾

miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic." (Al-Qamar, 1:2)

and declares:

﴿وَنَقُورَ هَٰذِهِ نَافَةٌ لِّلَّهِ لَكُمْ ءَايَةٌ﴾

"And O my people! This she-camel of Allah is a sign to you..."
(Hûd, 64)

and declares:

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُتِي الْمَوْتُ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ﴾

"And will make him ('Isa (Jesus)) a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe." (Al 'Imrân, 49)

There are many verses of the Qur'an that refer to several signs in the cosmos itself. The Qur'an is also not one sign but it implies many others. Miracles also contain many signs.

Every phenomenon of the multitudes of phenomena existing in the cosmos, the Qur'an and miracles prove Allah's existence. Allah ﷻ establishes proof for people when He declares:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers." (An-Nisaa', 165)

and declares:

﴿ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴾

“They will say: “Did there not come to you, your Messengers with (clear) evidences (and signs)? They will say: “Yes.” They will reply: “Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it is not answered by Allah)!” (Ghâfir, 50)

In this book we will deal with Allah's signs in the cosmos and establish proofs for every denier and disbeliever and show that Allah is present and has all the attributes of completion, glory, and beauty. In the second book named *“Ar-Rosul”* or *“The Messenger ﷺ”* we will see some of Allah's signs in the Qur'an and in the miracles of Prophet Muhammad ﷺ. Just as the Qur'an and miracles are signs that prove Allah's existence, the Qur'an at the same time is proof that Muhammad ﷺ is the Messenger of Allah and there are also signs in his miracles. Therefore, we delay these two subjects in the second work in order to establish proof for the authenticity of the prophethood of Muhammad ﷺ.

Small miracles (Karâma) ⁽¹⁾ follow in succession throughout the Muslim nation. Every miracle in this nation is a miracle for the Prophet Muhammad ﷺ. Hence, every miracle is proof of the authenticity of the Prophet's message and proof of Allah's existence because smaller miracles resemble larger miracles as they are extraordinary events.

Whoever contemplates what we will deal with in the phenomena stated in the series has no other way except to submit to Allah ﷻ and His Messenger and to be a Muslim.

After knowing the way that leads to knowledge of Allah ﷻ

(1) *Karâma* is the miracle of any righteous person other than a prophet, as distinguished from *mu'jizah* which is always used for the miracles of a messenger or a prophet.

and belief in Him; after knowing the falsehood of the conceptions deviating from the right way; knowing how proofs are arranged in this series; and knowing the types of these proofs that will be reviewed in this subject, let's start by reviewing the phenomena of the cosmos that lead us to know the Great Creator.

The First Phenomenon

Phenomenon of Beginning the Creation of the Cosmos

It is the first phenomenon which confirms that this cosmos was created and that it has a creator. The more science advances, the more it gives us accurate persuasive proof of this phenomenon. Rather, science provides us with proof that it is self-evident truth which removes suspicion. For example, the law of heat, the law of electrons and solar energy have provided clear proofs for this phenomenon. Similarity between these proofs removes any doubt. In addition, there are other natural, rational, and explicit proofs stated by the scholars of every age. We will review these in succession to see how they provide evidence confirming that this cosmos is created by a creator.

1. The Law of Heat (thermal energy)

Likont De Noy head of physics department in Bastour Institute and the head of the Philosophy Department in Sorbonne University says:

“One of the great factors of success achieved by modern science is the link of the law of “Karnot- Klossious.” It is also called “the second law in thermodynamics.” It is the key to understand the non-living material (through the count of probabilities) according to possibilities. Poltzman the physician proved that the non-living and unreflectionable evolution confirmed by this law is in conformity with an evolution towards the conditions that are more probable and distinguished by the increase of symmetry and the balance of omnipotence. Thus, the cosmos directs us to the balance where all dissimilarities existing at the present time are removed, all activities cease and deep-black prevails.” ⁽¹⁾

(1) See *[Maseer Al-Bashariya]*.

has no beginning. The fourth is that there is a creator of this cosmos.

As for the first possibility, it does not constitute a problem for us except the problem of sense and feeling. It means that feeling the cosmos and recognizing what occurs within it is just an illusion and is unreal. The view held that the cosmos is not actually present and is simply fancy in the mind and we live in a world of false impressions, need not be debated or argued.

As for the second view that this world with its substance and energy is created spontaneously as foolish as the former. It does not deserve to be discussed.

The third view stating that the cosmos is everlasting and had no beginning agrees with the view which held that the cosmos was created by a creator and is eternal. Thus, we either ascribe the characteristic of eternity to a dead world or ascribe it to a living divine being who creates. There is no intellectual difficulty to accept one of the two possibilities rather than the other, but thermal dynamic laws indicate that components of the cosmos gradually lose their heat. The temperature of cosmic substances will increase to the very least degree (zero). At that time, energy will be exhausted, life will be impossible and that will be unavoidable. As for the blazing sun, glowing stars and earth filled with various types of life, they are clear evidence of the origin of the cosmos and the beginning like its creation. Accordingly, it is a creature like other creatures. This means that there is an eternal creator of the cosmos. This creator was not created (had no beginning), is all-knowing of everything and is omnipotent. This cosmos was created by Him.”⁽¹⁾

The law consequently confirms that the cosmos, as long as it is

(1) *ibid.*

Edward Lozkil held his view about this law and confirmed that the cosmos was created. He said:

“Some of them may think that this cosmos created itself. Others think that belief in the eternity of the cosmos is no more difficult than belief in the eternal existence of a divine being. But the second law of thermal dynamic laws confirms the falsehood of this view namely the eternal nature of the cosmos. Science clearly confirms that the cosmos cannot remain forever as there is continuous thermal movement from hot substances to cold substances. The contrast cannot occur by self-power. This means that the cosmos is directed to a degree in which the therm of all substances are equal and from which sources of energy are taken. Thereupon, there would be no chemical or natural processes nor any life in the cosmos. Therefore, we conclude that the cosmos cannot remain forever, otherwise, its energy would have been exhausted and activity would have stopped a long time ago. Thus, science unintentionally concluded that the cosmos has a beginning and was created. Therefore, it confirms Allah’s existence and that which was created cannot create itself. There must be a creator and a maintainer. It is the Divine being.” ⁽¹⁾

Frank Alan the scholar of biological physics also confirmed the finality of this cosmos with the same law. He said,

“Many people say, this material cosmos does not need a creator. However, if we admit that this cosmos is present, then how was it created? There are four possibilities to answer this question. The first is that the cosmos is just an illusion and a work of the imagination, but that contradicts our acknowledgement of the existence of the cosmos. The second possibility is that it was spontaneously created. The third is that it is everlasting and it

(1) See [Allah Yatajalla fi ‘Asr Al-‘Ilm]

filled with heat, cannot remain forever, as heat cannot be emitted spontaneously in the cosmos after coldness. If it were eternal, it would be cold.

2. The Law of Dynamic Movement

We find more proof confirming the creation of the cosmos in the atoms that make up existence. The atoms of the cosmos consist of negative and positive electric charges. The positive is called Proton while the negative is called Electron and the nucleus of atoms except for the hydrogen atom in which there is excess of moderate charges, is called Neutron. The proton and the neutron constitute the nucleus of the atom while the electron acts like planets within the nucleus, which revolve quickly in elliptical and circular movement. Because of the great speed of the movement of the electron, it remains in movement, as without this turning, the nucleus mass would gravitate to the electron mass. In that case, a celestial body like the earth would have the volume of an egg. Thus, a vacuum is very large in the world of the atom. Masses of details occupy a very small space of the relatively large vacuum of the atom, for the space between the nucleus and the electron moving around it is relatively like the space between the sun and the planets.

From the foregoing brief study, we recognize the following facts:

1. Electrons in most of the present atoms turn around in continuous, circular movement.
2. There is no proof to say that the electron was ever in a condition different from its present one. If there had been another conception in the past, it would mean that the electron would have required an influence to enable it to move after having been inactive. Accordingly, atom widens after it was narrow.
3. The cosmos is composed of the same atoms, whose

characteristics we recognized above and have the same components. This is the same movement that we find in the electron and the celestial bodies in space.

In the light of these facts, we say: "A circular thing should have a starting point of time and place. Owing to the fact that electrons and celestial bodies are in circular movement, there should be a starting point of time and place for electron movement. This beginning in fact is the beginning of the existence of the atoms themselves. Therefore, we conclude that the cosmos is created from nonexistence and there is a creator because nonexistence cannot create existence.

3. Solar Energy

We would like to demonstrate the meaning of eternity. If we write number (1) and set before it numberless amounts of zeros, which encompass the whole earth, this large number of years represents nearly one part of zero compared with the infinite and the finite. Also, if we write number (1) and set before it numberless amounts of zeroes from the beginning of the cosmos to the end, the number is equal to only one part of the infinite like zero. The same thing occurs for the concept of eternity.

Those who believe in the antiquity of substance, define it with this logic. However, the whole phenomena confirm the opposite. The phenomenon we are talking about is one of these.

How does the sun provide energy? How does it retain heat? When we say the word "sun" we mean all the stars in the cosmos, as all stars are small suns. We perceive them as small because they are far from us. Our sun is an example of them. The two previous questions are very important because the sun and other suns provide us with continuous and thermal radiance, which constitutes energy. In his book "Destiny of Humanity", De Kont says, "The Chicago Gallery (Show) established in 1933 was

be nonexistent. Earlier scientists expressed this theory saying: 'Energy is an accident (something nonessential) which requires an essence in order to be evident. For example, when the sun shines upon the earth, atoms of earth become saturated with thermal energy. But if a ray does not light upon a substance, does the ray turn itself to a material atom? No one has declared that so far. Accordingly, it is obvious that the cosmos is not eternal but was created. In addition, the existence of the cosmos without a creator is impossible. This creator is the one, who initiated the creation and existence, after nonexistence.

The previous scholars of monotheism expressed the issue of creation (cosmogony) and the beginning of the cosmos by means of Allah's Power as follows:

They contemplated the cosmos and found two types of creation: the first type is independent and the second is dependent. The body for example, is independent while illness cannot exist without a body. The atom is independent while heat cannot exist without an essence (subject). They named the 'independent' as an essence and the 'dependent' as accidental. Accordingly, the atom is an essence while its heat is an accident, and the body is an essence while health is an accident. They also added, "Essences are no different to accidents. Every essence is followed by an accident and every accident is nascent. Darkness for example is nascent and is preceded by daylight. Also, daylight is nascent and is preceded by night. The heat of atoms has a beginning and coldness also has a beginning and so on. Thus, every accident has a beginning. As long as no essence is without an accident, essence must have a beginning. Consequently, the cosmos, its essences and accidents are nascent and not eternal.⁽¹⁾

(1) See in *[Jawharat At-Taweed]* by Al-Baijory.

enlightened by a large key switched on by a little radiance. This radiance was emitted from Areturus forty years ago.

What is the reason behind the energy in these suns (stars)? There were several answers to this question but they were not persuasive. The last answer was: the atoms of these suns or stars are destroyed inside its center which is very hot. By this continuous, wide, and extreme destruction, thermal and unprecedented energy is produced. It is well known that when an atom is destroyed, it loses a part of its mass which turns into energy. Accordingly, every day that passes, the sun loses part of its mass. The sun for example, loses kilograms every day. Other suns lose the same amount.⁽¹⁾

If these suns were eternal, would they remain in the same condition or would they eventually be exhausted? Eternity as we have seen is eternal. We have not forgotten that a part of the energy produced from these suns turns into substance, but the proportion of transformation compared with non-transformation remains small like the proportion of stars compared to space. Our discussion does not relate to a part of the cosmos that loses and compensates. Sometimes, such balance may be present, but our discussion relates to the whole cosmos because as long as space is so wide and great, a large part of this energy will inevitably be lost and will not turn into substance. As long as there is one ray which does not collide with a substance and restore its material formation, belief in the eternity of the present cosmos is impossible because one ray is enough to exhaust the energy of all existence.

Some say that the cosmos was originally energy then it turned into substance and now it is substance and is turning into energy, and then it will be substance and so on, but these are obviously incorrect. Energy needs substance because without substance it will

(1) See in [*Ma' Allah fi As-Sama'*] by Ahmad Zaki

Discussion of a Question

When people arrive at this fact, they ask the traditional question: who created Allah ﷻ who created all things? The answer is in the content of the question. Allah, is the Creator and cannot be created because if He is created, He cannot create. Man for example, despite his abilities, cannot originate anything from nonexistence. How can we believe that the creator of the cosmos is created? Hasan Al-Banna answers this question in his book entitled "*Al-'Aqâ'id*" saying:

"If you place a book in your office and go out then come back after a few minutes and find the book inside the drawer of the office, of course, you would believe that someone had placed it in the drawer. You would reach this conclusion because you know that the book cannot move itself. Keep this point in mind, and let's look at another point. If you are sitting with someone who is also sitting on a chair in your office, then you go out, then come back and found him sitting on the ground, you would not ask about the cause of his change of position and would not think someone else had moved him, because you know this person has the ability to move himself and does not need someone else to move him. Keep this point in mind and let me say: because these creatures are nascent and not able to create themselves, there is a creator for them. We know that Allah ﷻ is their Creator. Also, we know that complete divinity necessitates that divinity has no needs, rather, one of the Creator's attributes is that He is All-Independent, so we know that Allah ﷻ is the Creator and does not need a creator. If you added the two previous points to this discussion, the matter would become obvious. The human mind is not able to assimilate that."

The scholars of monotheism (*At-Tawheed*)⁽¹⁾ believe this

(1) *At-Tawheed* is a term used to express the unity of Allah ﷻ (monotheism)

question to be meaningless. They said: if we agree with those who ask: 'who created Allah ﷻ? and answered them by naming someone else, they will ask: Who created this one? The answer is a third? Who created the third? A fourth and so on. Finally, there should be a Creator and an initiator and so in this way we would reach the original Creator. This Creator, that had no beginning and was not created by anything or anyone else, is Allah ﷻ.

In fact, whoever asks such a question is either a joker or highly imaginative. We turn away from the joker and remove the reason behind the imagination of the second. The reason behind the overly active imagination is that he believes that all creatures must be controlled by a creator. So, he imagined that this law also applies to the creator himself. This is surely wrong for the laws, which apply to the creator are not the same as those which are applied to the created, because the creator is he who enacts these laws. In this worldly life, we find man does things that do not coincide with the characteristics of his personality. Man for example spontaneously walks, desires, knows, recognizes, thinks, eats, drinks, and touches. Accordingly, he is independent and his actions are something else, and every one has their own characteristics. The cosmos is also independent and its Creator is independent and every thing has its own characteristics.

In many cases the questioner is a disbeliever. To answer such a questioner we say:

All of us agree that there is one original thing that has no beginning and is not created by anything. You say: this original thing is the substance while we say: this original thing is Allah ﷻ. Science confirmed that substance is not old or original. Accordingly, Allah is the Original. We have previously stated the words of scientists. Here we also state some other sayings of physicians with regard to this subject. We conclude this phenomenon with the words of John Cochran:

The Second Phenomenon

Will

Three assumptions will be made during our discussion about the cosmos to confirm its existence:

1. The Cosmos was created by Allah
2. The Cosmos is deliberately, willingly and carefully created and consists of atoms of substances or its constituents. In other words, the constituents of the original substance were the building blocks of the creatures of this world in all the forms and images we see.
3. The Cosmos was created suddenly. In other words, the electronic molecules from which the atoms of the cosmos are composed were created suddenly. Some molecules were negative and others were positive and the other third were something in between. Every negative molecule meets with a positive molecule spontaneously. Serial numbers from 1 to 238 of molecules constitute a nucleus which also occurs spontaneously. Negative molecules turn around this nucleus spontaneously. There are spaces between the nucleus and the electrons without which the mass of the earth became like the body of an egg. The existence of constant electrons for every 8 electrons was spontaneous. The possibility of joining components to constitute new compounds due to a lack of electrons to less than 8 on the surfaces of some atoms, is also spontaneous. The joining of components to constitute these tremendous masses of stars was also spontaneous. The constancy of these stars in their orbits like the constancy of electrons was also spontaneous. Heat, rays and the structure of the suns were spontaneous. The status quo of the earth i.e. surface, air, mountains and mass were spontaneous. Varieties of life, structure, and complex organizations are found spontaneously. Man, his mind, thought,

Chemistry provides proof that some substances are quickly going to be removed and extinct while others are going to be removed slowly. Accordingly, substance is not eternal and without beginning. Evidence from chemistry and other sciences confirms that the beginning of substance was not slow or gradual. Rather, it was found suddenly. Scientists can specify the time in which these substances originated.⁽¹⁾

Irving William says:

“Astronomy, for example, confirms that the cosmos has a remote beginning and that it inevitably comes to an end. It is not in agreement with science to believe that the cosmos is eternal or endless. It is based on the principle of variation.”⁽²⁾

These words are repulsive to the disbelievers. Their knowledge of the laws of the cosmos should have helped them to attain this everlasting fact, which is inculcated in nature and is evident to every sound mind. Allah ﷻ says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٦﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ﴾

“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth?.” (At-Tûr, 35:36)

(1) See [Allah Yatajalla fi 'Asr Al-'Ilm]

(2) *ibid.*

structure, soul, morality, scientific and perceptive faculties, and his ability to exploit, are spontaneous. These are the three assumptions, which can be hypothesized to justify the existence of the cosmos in its current condition. The first hypothesis is a part of Islamic belief. No one believes in the second and the third hypothesis is a part of the belief in materialism. Thus, we will discuss only two hypotheses: 1. the cosmos was created by a creator who has will. 2. it was founded spontaneously.

We will see which one of the two hypotheses is correct and based on persuasive proof. Spontaneity is sometimes possible while in other cases it is rationally impossible. We will give an example to elaborate the case of possibility and the case of impossibility:

“Get a board that has needle pricks in it. Bring another needle and insert it inside the hole of the first. If you see the two needles and ask: how was the second needle inserted inside the first? A trustworthy person told him that it was inserted by the hand of a man then someone else told him that it was inserted by a boy who was born blind. He inserted it by accident. Which one of them would you believe?”

Undoubtedly, he is inclined to believe the first one. However, he believes that an accident is possible and does not decide which one is more trustworthy, but if he sees a third needle in the second needle hole, is he still unable to decide who is really trustworthy?

He certainly believes the first. However, an accident is still possible, but if he sees ten needles inserted into the same hole, is he still unable to decide which one is certain? Actually, the idea of it being an accident is set aside.

The more the issue becomes complicated, the more the idea of an accident is impossible. For example, if we say: the ten needles are numbered from 1 to 10, then someone told us that the blind boy had a case inside which the ten needles are kept in a disordered

fashion. He put his hand inside the case and by accident pulled out needles in an orderly manner and the numbers were successive. Thercafter, he randomly threw the second needle to be inserted inside the hole of the first, and then he throws the third to be inserted haphazardly into the hole of the second...and so on. He inserted the ten inside each other and in ordered all the numbers by accident! Accordingly, if we complicate the issue even more, water or air or nonexistence made all that but not the boy. If this is the case, what is the position of man? Does he believe whoever says it is all by accident or does he believe those who say there is a self who has will and sight and He is the maker of all things?

Undoubtedly, the sane person intuitively believes that the second one is the truth and sets aside the concept of an 'accident.' The reason behind this belief is that an accident has a specific, rational and mathematical law. The law is: "It is possible for an accident to occur, and this possibility increases and decreases by reflective proportion, according to the equal and variable possibilities." The more the amount of variables decrease, the more the possibility of the accident occurring increases. Also, the more the numbers of variables increases, the more the possibility of the accident occurring decreases. For example, if the rate of competition is between two equal things, the possibility of an accident occurring reaches 50 %. If the competition is between ten things, the possibility of an accident occurring is 10 % because every one has the same proportion of success without any preference. Hence, proportion of success is possible even if numbers reach to hundred or a thousand. However, it is impossible when numbers increase greatly. To understand this issue correctly, we will give the following example:

"Assume that you have a printing press in which are boxes that separate five hundred thousand letters. An earthquake occurs and disperses the boxes and the letters which become mixed up. As a

result, the typesetter told you that ten words have been compiled by accident. The issue in this case can be accepted. If he told you that the ten words gave meaningful and complete sentences, you would consider this improbable but not impossible. But if he told you that all the letters have been intermixed and now constitute, by accident, a complete book of 500 pages including poems that are coherent and harmonized in words and meters. Undoubtedly, you cannot believe that at all.⁽¹⁾

The reason behind this impossibility is the law of accident. For example, if we recognize that the ratio of sequence of the ten numbers of needles is 1 versus 10 million, and if there are twelve needles, the possibility of an accident occurring is 1 versus one thousand million. If they were 21, the ratio of the accident to occur in succession is 1 of (one thousand billion) trillion.

What is the case concerning the competition occurring between 500 thousand letters and constituting nearly 125 thousand words in an organized form? The result is so extreme that the proportion of possibilities cannot be numbered.

In order to recognize the meaning of 500 thousand words and 125 thousand and 28 alphabetical letters, we study this scientific quotation: "Proteins of basic compounds in all living cells consist of five components: carbon, hydrogen, nitrogen, oxygen and sulfur. The number of atoms in the protein molecule amounts to 40 thousand. The ninety two chemical components in physics are randomly distributed. The possibility of joining these five components to constitute one molecule of protein can be accounted by knowing the amount of ingredients or constituents. This ingredient should be continuously intermixed to constitute a molecule and to know the length of necessary time for this mixing

(1) See [*Qissat Al-Iman*], chapter 'The Possibility of Accident'.

among the atoms of a molecule.

The Swiss mathematician Charles Yojin Jay accounted these operations and found that the possibility of an accident can constitute a protein molecule in proportion of (1) to $(10)^{160}$. In other words, number ten is multiplied 160 times in itself. The result will be many numbers that cannot be read. The amount of material needed for this reaction to occur by accident so as to produce one molecule, would be larger than the creation of the cosmos by millions.⁽¹⁾

Likont De Noy says, "You should believe that the cosmos is larger than Einstein's description by sextillions. Forming this molecule on the surface of the earth by accident requires numberless billions of years. A Swiss scientist estimated it saying: "It is ten multiplied in itself 243 times i.e. $(10)^{243}$. Proteins are composed of a long series of amino acids. How are atoms of these molecules formed? If they are formed in a way, which differs from what they were formed from, they become invalid for life and perhaps poisonous.

The British scientist J. B Litz calculated the ways through which atoms can be combined in a simple molecule. He found that they are estimated at millions $(10)^{48}$. Hence, it is illogical to say that all these coincidences can produce a single one-proton molecule.⁽²⁾

We stated the previous context to directly refute those who say: if a thing does not take place in one event, it occurs in billions. Moreover, this shows that it takes an extremely long time to produce a five-atom molecule taking into account the fact that the maximum age estimated for the universe is five billion years.

Five elements in one molecule can synthesize ten kinds i.e. $(10)^{48}$. Therefore, what about 28 alphabetic letters forming a poem of

(1) See [Allah yatajalla fi 'Asr Al-'Ilm].

(2) ibid.

125,000? It consists of 500,000 letters organized in a certain sequence; certain thought and specific structure.

We remember, in the light of what we have already mentioned, the words of Muslim scholars in this regard. These statements are closely connected to the theory of probabilities.

Those scholars examine the universe in the same way that they speak about all possibilities. They counted these possibilities saying:

The possibilities and opposites are existence, and attributes nothingness, ages, places, directions and measures.

If this cosmos is one of the possibilities, it is possible for every being to exist or not. Moreover, it can be of one quality or numberless qualities. Besides, it can occur at one age or more. Likewise, it can occur in one place or another. Similarly, it can be found at a specific quantity or another. As a result, all these meanings apply to every part of this universe.

This means that amongst all these possibilities, there is only one choice of the best and the most orderly thing without which there would be chaos. As a result, there should be a transcendent will that decides what is the right choice for all possibilities. Subsequently, before giving our topic its final shape, we say:

Examining the issue of the cosmos is more complicated than the two above-cited examples, either that of a child and the needles or a printer and the letters. In the first example, a needle does exist and has an eye at its end through which a length of thread is passed. It consists of orderly organized atoms of steel. Similarly, a child exists and possesses the possibility and the will to throw, even if he is blind. In the second example, the symbols for letters on the printer do exist. It consists of a group of atoms bound in a specific structure. Similarly, there is an earthquake that takes place

according to specific laws and rules.

The issue of the cosmos is too complicated and cannot be fully-comprehended by the human mind. Ultimately, this makes the conception of coincidence impossible. We start now to formulate the discussion of this issue:

The whole cosmos i.e. the earth, the stars, the suns, galaxies and all therein consists of the same elements. The amount of these elements comes to more than a hundred. These elements consist of electrical charges which are either negative, positive or neutral. The positive is called a proton; and the negative is called an electron; and the neutral one is called a neutron.

The negatively charged electrons revolving in the external atomic orbit are equal in number to the protons in the nucleus, bearing the positive charge. For example, if the nucleus contains one proton, the orbit contains one electron, as in Hydrogen. If the nucleus contains two protons, the orbit contains two electrons. Thus number 1 is ranging from the lightest element i.e. an atom to the heaviest element i.e. uranium. By this marvelous equality in number between negative electrons and positive protons, the electricity in an atom is also equal. On the other hand, the number of neutrons, whether small or large, is not equal to that of electrons.

The difference in components or elements is a result of the difference in the numbers of electrons and protons. The only distinction between hydrogen and uranium is that the former contains one proton and one electron whereas the second contains 238 protons and 238 electrons.⁽¹⁾

Elements composing the whole universe are approximately the same in each celestial body. For example, the elements existing in

(1) See in [*Qissat Al-Iman*] chapter 'The Possibility of Accident'.

7. Without rain, the earth would become a lifeless desert. Likewise, without wind, seas and oceans, living creatures would die. Unless water were converted into vapor in a way which is different from that of salt, there would be no life on earth. Moreover, unless vapor were lighter than air, life on earth would come to an end.
8. If the water of the ocean were sweet, it would turn bad and there would be no life on earth. This is due to the fact that salt prevents the water from being spoiled. Likewise, without joining sodium and chloride, there would be no salt, consequently, there would be no life on earth.
9. If the axis of the earth were straight instead of its present inclination of 23° , all the drops of the vaporized seawater would be accumulated in only the north and the south poles of the earth. Consequently, the continents would be frozen. Moreover, this would lead either to everlasting summer or continuous winter. As a result, all manifestations of life on earth would come to an end.
10. If the earth directed only towards one side of the sun, like Mercury, which rotates around its axis one time during the revolution of the sun, there would be either an everlasting night or an everlasting daytime on earth. Consequently, there would be no life.
11. Without the laws of gravity, there would be no attracting force among atoms and molecules to join them. Consequently, the sun and the earth would not keep their present locations. Naturally, life would cease and man would no longer exist.
12. If the earth were as small as the moon, or even had a quarter of its actual diameter, it would not be able to retain its water and atmosphere surrounding it. Above all, the temperature would reach serious death-causing levels.

the earth, the sun or the stars are the same.

All these elements come together in a mass to form a celestial body. All the bodies are governed by the same laws. Each body revolves in its regular orbit and each body has its own orbit which does not collide with others despite the extreme velocity of motion. The possibility of any collision between one body and another is one in a million.

The sun which is one of these bodies, contains the same properties and is governed by the same laws as other bodies. Our sun contains planets (earth is one of them) revolving around it.

Moreover:

1. If the earth's crust were a little thicker than its present thickness, it would absorb the carbon dioxide and oxygen and there would be no life on earth.
2. If the air were not higher in distance, millions of meteors burning in space would fall on the earth and would set fire to all inflammable objects.
3. If the sun gave less rays, we would be frozen. On the contrary, if it gave out more rays, we would have been turned into ashes long ago.
4. If the moon were a further 20,000 miles instead of its present distance, the tide would be so powerful that it could engulf the earth twice a day and destroy the mountains.
5. If night were ten times longer, the summer solar heat would burn plants every day and plants would be frozen every night.
6. If oxygen constituted 50 percent of the atmosphere instead of 21 percent, all combustible substances would be liable to burning and sparks of thunder might inflame a tree and set fire to a whole forest. Similarly, if oxygen represented 10 percent of the air, there would be no human life on earth.

13. If the electrons attached to the protons inside the atom and the atoms were tightly associated with each other allowing no space, the earth would be as small as an egg. As a result, man would no longer exist. When this matter occurs, what we see will change on the hypothesis of a celestial body having the same size of the earth but without space between the molecules of its atoms.
14. If the elements cannot be joined, there would be no dust, water, trees, animals or plants. Certainly, the locations of electrons in the external orbit of an atom have a specific order. They never surpass 8 electrons except in the first level that does not carry more than two. Therefore, if the number of electrons in the last level amounts to 8, a new orbital level will be formed. For example, if the element has 11 electrons, they will be arranged as follows: two in the first level, eight in the second and the remaining electrons will occupy the last one, etc. This is owing to the fact that electrons in the external orbital level should never exceed 8 in number. This is despite the fact that there are some inner orbital levels, which can carry more than 8 electrons. The combination of elements depends basically on this order. This is due to the fact that they take place through the combination of electrons. Therefore, if the number of electrons in the outside level is less than 8, it can combine with another element. For instance, if it has 7 electrons, it can combine with the element whose orbit contains one. On the other hand, the element whose external orbit contains 8 electrons, is called an inert gas as it does not receive any electrons.
15. Without thermal laws, the earth would be frozen and lifeless.
16. Without mountains, there would be no earth crust.
17. Without a means of life on earth, there could be no form of life.⁽¹⁾

All these are premises for life. Certainly, each premise leads to a

conclusion. The possibility that any premise is a product of chance, is one in a million. Each premise in this universe can take a million shapes and forms. However, it is only one option amongst these possibilities to be chosen. With the integration of all options, a suitable atmosphere of life exists. Consequently, life actually exists with all its types, races and complications. Is it possible to justify all this other than Will, which prefers one possibility over the other? **It is only one Will!**

Repeatedly, we mention what was said by ancient scholars:

Everything in this universe can have one attribute or another. Likewise, it can have one age or another, existing at one place or at another. It can also have one size or another. It is only Allah's Will that possesses the justification to choose the preferred possibility. As a result, the universe was created in perfect orderly systems and laws. Everything in the world is regulated in the best and most magnificent form.

In conclusion, those who believe that the universe is created by accident gave coincidence an all encompassing knowledge, complete will and absolute power. Moreover, they turn it into a knowledgeable being who perceives, desires and determines. Furthermore, it works accurately and wisely and overweighs man's faculties.

Logically, exact perfection is the outcome of knowledge, will, power and life. If these attributes exist in a certain product, it indicates that there is a being having the same attributes.

For example, while writing, you feel that a pen is an instrument prepared especially for writing. Besides, its store of ink, cover and curved nib...etc. are made for specific purposes. Therefore, if any person tries to convince you that this pen is produced by chance

(1) See [Al-'Ilm Yad'u ila Al-Iman].

not by man and will, you will not believe this absurd person. Similarly, man himself is a highly complicated machine, having digestive and circulatory systems. Likewise, a tree has roots, leaves, a stem and a watery fluid that circulates throughout it. This includes the processes of respiration, interactions as well as production of crops and flowers. Indeed, it is a more accurately-created machine than all that which man could ever hope to make. Another example is the atomic world including energy, motion and chemical compounds as well as interactions. Indeed, there are a further hundred million examples.

Are all these created by coincidence? Is the person who upholds this belief secular? Does he challenge all scientific rules?

﴿ قُلِّدَ الْإِنْسَانُ مَا أَكْفَرُ ﴾

"Be cursed (the disbelieving) man! How ungrateful he is!" ('Abasa, 17)

﴿ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴾

"Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent." (Yâ-Sîn, 77)

The Third Phenomenon

The Phenomenon of Life

The aim behind studying these phenomena is to believe in Allah ﷻ and to recognize the way to know Him by the use of the mind. When we study a phenomenon, we aim to study the important issues that indicate Allah ﷻ because in every phenomenon there are numberless signs, which indicate Him.

We say that because some people imagine that thinking about the cosmos; studying its phenomena deeply; ordering introductions before results; striving to attain facts; rejecting imagination and superstition; and following the rules resulting from tests are not in agreement with religious thought. If this thought exists in erroneous religions and sects, it does not exist in the correct religion i.e. Islam and will never exist because the right cannot contradict the right. Because the religion is truthful, so, its principles and branches are completely in conformity with explicit facts, otherwise, if there is a rule that contradicts fact and reality, it will make people mistrust all the rules of religion.

Because people disputed and were in disagreement concerning the phenomenon of life in some aspects, we should state some rules that deal with the facts about Islam, so that we may not become confused. We should notice that these aspects have no direct relation to the subject of the phenomenon of life. We say:

1. Islam imposes upon man to think and contemplate. There are numerous verses of the Qur'an regarding this subject. Allah ﷻ says:

﴿ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ﴾

“Do they not look in the dominion of the heavens and the earth and all things that Allah has created...?” (Al-A'raf, 185)

and says:

and should not be rejected. There may be some ignorant Muslims and even some from among the educated, who reject some scientific facts. This is their own view, which we regard as wrong. In his book "*Tahafut Al-Falasifah*" or "Disintegration of Philosophers," Imam Al-Ghazali blamed Muslim scholars who deny scientific facts such as fixing the time of eclipses...etc. He said:

"Whoever thinks that dispute to reject scientific facts is a religious duty disfigures religion and weakens it, because these facts are proven by geometric and mathematical proof. Some people may suspect the rules of Islam that disagree with science. Unfortunately, sometimes those who support Islam give out false information concerning it, more than those who attack it. It was said in a proverb: "An aware enemy is better than an ignorant friend."

Allah ﷻ orders us to contemplate, search, and know. How then can He prohibit us to believe in the results of science or to follow it? In contrast, Allah ﷻ orders us to search and believe in the results of this search.

4. However, when Muslims think and aim to discover scientific facts, it does not mean he should accept hypothetical facts or theory as a scientific fact. Muslims should be firm when he thinks, as it is Allah ﷻ who permits us to believe in facts and prohibits us from accepting facts without proof, or to regard hypothesis and theory as facts. Thereafter, we believe in it and regard it as fact. The Qur'an declares:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

"And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)." (Al-Israa', 36)

and declares:

﴿...إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا...﴾

﴿ فَلْيَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْطِي الْأَبْنَتْ وَالنُّذُرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

"Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." (Yûnus, 101)

and says:

﴿ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ﴾

"Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term." (Ar-Rûm, 8)

2. Islam orders people to learn and urges us to be educated. Many verses of the Qur'an explain that people of knowledge are best able to know Allah. The Qur'an declares:

﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقُ الْبَشَرِ وَالْوَنُكْرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴾

"And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge." (Ar-Rûm, 22)

and declares:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَنُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَنُهَا وَغَرَابِيبُ سُودٌ ۚ وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

"See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors, and among the mountains are streaks white and red, of varying colors and (others) very black. And likewise of men and Ad-Dawabb (moving (living) creatures, beasts), and cattle are of various colors. It is only those who have knowledge among His slaves that fear Allah." (Fâtir, 27:28)

3. Afterwards, it is said: the scientific facts and new thought discovered recently should be believed and followed by Muslims

"They follow but a guess, and verily, guess is no substitute for the truth." (An-Najm, 28)

and declares:

﴿...قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾

"Say: 'Bring forth your proofs, if you are truthful.'" (An-Naml, 64)

and:

﴿...أَتَنْتَوِي بِكِتَابٍ مِّن قَبْلِ هَٰذَا أَوْ أَنزَلُوا مِن عَلِيمٍ إِن كُنْتُمْ صَادِقِينَ﴾

"...Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!" (Al-Ahqâf, 4)

and:

﴿...إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمُ الْهُدَى﴾

"They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!" (An-Najm, 23)

This is the difference between the mentality of Muslims and that of others. The former is a scientific and fixed mentality and does not accept any fact without proof. In contrast, the other mentality sometimes deviates from this way and regards unscientific facts as scientific and believes in them in spite of the weakness of proof provided. The Muslim mind rejects unscientific facts and hypothetical theories.

Since the advent of Islam, Muslims have been open-minded regarding life, science and testing. They started to study the complexities of the cosmos and strove to solve them by mind and testing and then to deduce its rules. So, Islamic culture was one of the best cultures, which advanced in science. Undoubtedly, the pollen of experimental thought of Islam has built the western experimental mind that achieved an industrial, and scientific culture. Whenever there was a conflict in the western world

between facts resulting from testing and religion, which was dominant over there, it occurred because of the corrupted religion they adhered to that could not be in conformity with scientific facts.

This conflict did not occur in the past or recent times and cannot occur with Islam, as fact cannot contradict fact, rather it supports it. The truthful religion, namely Islam, is Allah's religion and the cosmos is the creation of Allah ﷻ. Consequently, what Allah ﷻ created cannot be in conflict with what He revealed to mankind. Therefore, the most wonderful phenomenon is that the Qur'anic text encompasses every fact that was discovered or would be discovered at a later time. We will see in the treatise of the Qur'anic inimitability, many verses referring clearly to this sense and confirming that one fact cannot contradict another fact. However, this does not mean that when a person says something, we shouldn't apply this saying to the Qur'an or use the Qur'an in favor of this saying. It is not permitted to make the Qur'an a follower because Allah ﷻ revealed the Qur'an to be followed not to be a follower. The Qur'an and scientific facts cannot be in contradiction. Therefore, when a scientific fact is clearly proven, the Qur'anic text pertaining to this fact comes in conformity with it. In this case, the Qur'anic text precedes this fact in spite of people's ignorance of its true sense centuries ago.

We have stated these introductions because the researcher of the phenomenon of life wants us to clarify the correct view regarding the theory of evolution such as the theory of the cause of differences in creation, and the theory of man's creation. We say in this respect:

Undoubtedly, the saying that recent man who is born from one father and one mother was originally an ape is completely incorrect. Our viewpoint is taken from the Qur'an and science, which are in agreement. The Qur'an declares:

confirms that there is great difference between man and monkey. We cannot judge and say that man is created from the race of monkeys or any other animal. Accordingly, we should not declare or utter it.”⁽¹⁾

3. The discovery of chromosomes which is the factor behind moving genetic characteristics, made scientists say that man was originally a monkey because the chromosomes of a chimpanzee are 48 while in man they are 46. Thus color forms have a constant number in every race either in man or animal in which race is distinguished.” If the Qur’an and science agree with our view, then other views cannot be accepted. If science is uncertain of the fact while the Qur’an confirms it, conscious man follows the Qur’an because Allah ﷻ who created man knows best. The Qur’an declares:

﴿ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ ﴾

“I (Allah) made them not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation...” (Al-Kahf, 51)

Regarding other kinds of life, it seems that scientists who supported Darwin were no greater in amount than those who disagreed with him. As long as the issue is controversial, it remains just a theory and cannot attain a scientific level. The following views regarding this respect are stated by specialists such as Walter Edward Lambert, who was a specialist in genetics (genealogist). He says, “A lot of facts have been demonstrated. Genetics for example do not give proof for the validity of the two principal hypotheses upon which Darwin based the theory regarding the creation of kinds. They are:

1. The small organisms in every generation continue to slightly

(1) See in [Islam and Darwin's Theory]

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, the likeness of ‘Isû (Jesus) before Allôh is the likeness of Adom. He created him from dust, then said to him: “Be!” - and he was.” (Al ‘Imrân, 59)

and declares:

﴿وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ﴾

“And He began the creation of man from clay.” (As-Sajdah, 7)

Allah’s Messenger ﷺ says, “Almighty Allôh created Adam of a fistful (grip of dust) of the whole earth. So, the sons of Adam were created equal to the volume of the earth. He created them in different races i.e. red, black, or in between, plain land and hard land, and good and bad.” The Prophet ﷺ also says, “When Allah created Adam and breathed into his soul, Adam sneezed and said, praise be to Allah. His Lord said, “O Adam, may Allah have mercy on you, go to some of those angels and say, peace be upon you (assalamu aloikun). They replied, peace and mercy of Allôh be upon you. Then he went back to Allah and said, this is your greeting and that of your sons.”⁽¹⁾

Concerning scientific proof, we say:

1. History, books, and all narrations state that Adam is the father of mankind.
2. The great difference between a man and a monkey or any other animal confirms that there is no relationship in reproduction between today’s man and an animal. This difference includes the form of body, morals, thought, knowledge, will...etc. This issue makes Darwin’s supporters such as Kowaldez as saying: advance by natural selection cannot be applied to man and we must say that man was created directly. Firkho said, “Reality

(1) Recorded by At-Tirmidhi and Al-Hakim and it is graded as authentic.

differ from their forefathers in all possible directions.

2. The useful changes are inherited and rooted in the next generation. Moreover, its results are accumulated causing extreme changes.

In fact the possible maximum changes can be achieved in plants and animals by selection and growth. Self-pollination in plants or marriage of relatives of animals reproduces weak individuals and does not change in all directions as Darwin stated. It changes only when mutations afflict it. That rarely occurs.⁽¹⁾

These mutations, although they rarely occur, are the material basis upon which scientists of evolution based their interpretation of the phenomenon of evolution. Are these mutations a fact and means of evolution? The long study regarding these mutations in several beings such as the fruit fly named (*Drosophila*)⁽²⁾ confirmed that the majority of mutations are of the fatal type. For the non-fatal kinds, its changes lead to deformation. The moderate types of mutations lead to physiological effects that weaken one's strength. Thus, gathering the genetic mutations hardly leads to the necessary changes for creating new types. These types are considered more advanced and developed than the previous. In some cases the mutation may lead to improving an attribute of the other attributes as it occurs with the wing of *Drosophila*. But, joining this attribute and others that come suddenly upon the wing leads to creating short-aged and disabled insects. We take for granted that rare mutations occur and accompanied by 1 percent of improvement, then how many generations do mutations need to be accumulated and reproduced to produce a new type?

(1) See in [*Allah Yatajalla fi 'Asr Al-'Ilm*]

(2) Any of a genus (*Drosophila*, family *Drosophilidae*) of tiny fruit flies used in laboratory experiments in heredity because of their short life cycle, giant chromosomes, and great reproductive capacity. (translator)

Patow explained in his book, "The Mathematical Analysis of Evolution Theory" that generalizing an attribute by mutation in race cannot take less than one million generations of the sequence millions. Even if we acknowledge the oldness of geological ages as geologists say, it is difficult to imagine how a relatively recent animal such as a horse was born from a father whose fingers during the Stone Age till now are five.⁽¹⁾

Likont De Noy said, "The word stage is very important in the history of living beings because we cannot confirm that there is a kind of being that constitutes a true stage. That is possible in some cases but it is not certain. Anyway, we can say that there is no recent being whose ancestor is another being. So, man is not from the race of monkeys. As for fossils, there are a lot of beings or races, which are called moderate beings or races and are just unsuccessful trials of adaptation. They may be contemporary, previous, or following the true transitional races. The stage introduced by some of them and regarded as an integrated stage of evolution is linked in sequence for a horse. They introduced six moderate beings starting from *Hiracotherium* and *Aiohopius*⁽²⁾ since Iocene Age (50 million years ago) and ended with the modern day horse. These moderate beings seem to have been founded suddenly. So far, none can understand the bridge which links between these moderate beings due to a lack of fossils. Even if they realize that, there is no proof of Darwin's theory because a horse is still a horse. We want proof confirming that a horse can become a camel."

De Noy also said, "Since the remote past, there were basic differences and links between animals and plants. The nourishing liquid for animals is blood. The blood of high animals contains a principal and complicated material i.e. red dye namely Hemoglo-

(1) *ibid.*

(2) The spelling is uncertain because the author provided only the Arabic transliteration.

bin.⁽¹⁾ The structure of material differs from one animal to another. The minimum atomic weight is 69,000 and resembles Hemoglobin in its chemical structure. The dye existing in plants and mosses, that is, chlorophyll atomically weighs 904, while Hemoglobin is distinguished by the existence of iron in its atom, while chlorophyll contains a component of magnesium. The matter becomes more complicated when blood in some arthropoda of legs and Mollusca and low animals contains dye which differs in its atomic weight according to types from (400,000) to (6, 700, 000). It also contains a part of copper instead of iron and magnesium. (For example, some types of spiral), so, how has the chemical transition moved from one dye to another? We should frankly acknowledge that it is impossible to explain that.

“Some blue mosses (lichen) contain Arachnida (spanin) while green mosses contain chlorophyll. No one can confirm that green mosses are derived from blue mosses as the difference between the two is very large. There is no reason for this movement since the environment in which the two types exist is one. So, the movement is not a result of a change in environment.”

We let them say that: there are many things that may occur within 100 million years. If anything does not take place in one year, then there is no need to multiply occurrences of one or ten million times. When we say that something will occur at the end of that time, there must be a starting point even if it is very little. That is to make the matter possible.”⁽²⁾

These sayings have been quoted to confirm that the theory of evolution is just a hypothesis, which has not been confirmed by

(1) It is the red coloring matter of the red blood corpuscles of vertebrates, a protein yielding heme and globin on hydrolysis: it carries oxygen from the lungs to the tissues, and carbon dioxide from the tissues to the lungs. (translator)

(2) See in *[Maseer Al-Bashariya]*.

﴿ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۚ قَالَ عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴾

“(Fir’aun (Pharaoh)) said: “What about the generations of old?” (Mûsa (Moses)) said: “The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets) (Ta-Ha, 51:52)

What was said about the Qur’an is true, and scientific fact can never contradict the Qur’an. We have stated previously what was said concerning this issue. Now, let’s study the phenomenon of life in order to see Allah’s power. That is the aim of the study. We say that the phenomenon of life confirms Allah’s existence in four principal aspects:

1. Beginning
2. Types (diversities)
3. Man
4. Morals

Every aspect confirms Allah’s existence. Although great effort has been made to confirm that these aspects were originated by a creator other than Allah ﷻ, the fact remains evident that Allah ﷻ is the Creator.

1-2. The Beginning of Life and its Diversity

Atheists say, life was created first as a simple cell or a group of cells, then multiplication and development started to be active until it attained the condition it is today. However, do they offer any proof for this assertion? The best proof would be to create life. All components from which living beings are composed of are well known. Its proportion, systems and everything in it are also well known. Moreover, all the necessities of life are available in factories. Whatever the first circumstances of life were, it can be estimated and found alike. However, if this occurs, does the maker say, it was made by accident? Or say, it was founded by man’s knowledge, man’s will, or man’s ability?

proof. If international Zionism and communism had not adopted the theory, it would have been rejected a long time ago owing to the great scientific campaigns made by thousands of scientists all over the world against the theory. The Protocols of the rulers of Zionism stated that they paved the way for the success of Darwinism. Their aim was to destroy all religions other than Judaism.

Communism also adopts the theory and made it obligatory even if it is void of proof, to confirm the controversial ideology of materialism. Our stance, as Muslims, concerning the theory has already been stated. Our stance is that we accept the issue if there is sound proof in favour of it. If there is no proof, we can discuss it if there is a text of the Qur'an. If there is a certain text of the Qur'an and doubt in the scientific issue, we accept the Qur'anic text only. Allah ﷻ commands us to contemplate and see the beginning of creation and life.

Allah ﷻ says:

﴿ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ﴾

"Say: "Travel in the land and see how (Allah) originated creation..." (Al-'Ankabût, 20)

and says:

﴿ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ﴾

"See they not how Allah originates the creation, then repeats it..." (Al-'Ankabût, 19)

Allah ﷻ commands us to contemplate how were beings created? He says:

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴾

"Do they not look at the camels, how they are created?" (Al-Ghâshiyah, 17)

Allah ﷻ only is the Omniscient. He says:

those who disbelieve in Allah eluded to this matter with such allegations.

Life has come from other planets in a form of a germ that was detached. After it remained for an unlimited period of time in space, it stabilized on the earth and by this means life began as a sequence of this germ." Or they say, "Life came to us through a meteor which fell to earth."

Such statements are not only explained scientifically according to laws of genetics, but it is also unbelievable because a germ cannot remain alive in zero degrees in space. Supposing that it remained alive in that low temperature, how was it saved from the heavy radiation in short waves? Supposing that it was saved from radiation and remained alive, how did it find the proper place? And how did it find all circumstances coinciding with its nature and needs so that it multiplied and started life? And how long did it take to reach us? As for the saying that it came through a meteor, the question is: how was it saved from the ignition caused by a collision with a meteor in the air?

If we admitted that this is true without proof, the question, which remains without answer is: how did life begin on that first planet?⁽¹⁾

The cell in spite of its simplicity should fulfill all requirements of life e.g. food, breath, excretion, heat, growth, multiplication, division, movement, influence, secretion, and suitability to its environment. Therefore, the cell is very complicated like any other living being. Among the rare and scientific confessions was the saying of Bakhnaz who was a supporter for the theory of evolution, and a materialist, who accused Darwin of hostility towards clerics. He said, "Settlement (determination) regarding the issue of abiogenesis of the first globule from which the first root

(1) [*Al-'Ilm Yad'u ila Al-Iman*]

Allah ﷻ challenges those who believe in other gods whatever their type e.g. nature, man, or idol if this god can create even a fly. The Qur'an declares:

﴿يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَجِيعُوا لَهُۥٓ اِنَّكَ الَّذِي تَدْعُوهُمْ مِنْ دُونِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَلَوْ اَجْتَمَعُوْا لَهُۥٓ وَاِنْ يَسْتَلْبِهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيقُوْهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۝ۚ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۚ﴾

"O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His Rightful Estimate..." (Al-Hajj, 73:74)

Man endeavors to meet the challenge but cannot even create a fly or to create less than a fly. What was the result? It was as follows:

"Russia tried to confirm the possibility to chemically create life in order to confirm the truth of its atheistic doctrine. They charged Oparin as the head of the chemical institute in the USSR with this task. They asked him to devote himself to search for the possibility of creating life through chemical reaction. After continuous work (ten years) and finally in 1959, he declared the result of his study in an official report broadcasted in all news agencies all over the world. He said that chemical science is unable to create life in a laboratory. Science is related only to perceptible material.⁽¹⁾ Instead of acknowledging that Allah ﷻ is the creator of life, he answered a question:

Can the chemical reaction create life like the first life created millions years ago or like the picture described by Ernest Heikl? He answered: this is possible but in planets other than ours. He eluded the question, avoiding embarrassment. Thus, why can't we create life while all the necessary conditions are available? In fact, most of

(1) [Allah wal-'Ilm Al-Hadith] P. 164.

was originated is not easy, because the proper circumstances for abiogenesis are unknown. The globule itself in spite of its simplicity has a certain structure by which it cannot be produced directly from solid matter. Rather, production of the solid matter according to science, is a miracle that is more unbelievable than producing high living from a solid.”⁽¹⁾

Scientists sometimes give a glimpse of hope and many of them are highly imaginative. They said we are about to create life; but they failed. We heard recently that they said when they discovered D.N.A. acid: we have now the secret to create new life. After the initial great noise, the explicit result was that life is from Allah's creation. The full story is as follows:

Diseases from tobacco are generated from compound viruses of nuclear material, which resist bactericides and are distinguished by biotic characteristics through which it can be reproduced and multiplied. Recently, a new scientific fact confirmed that these viruses are simply nuclear acids surrounded by Hellenic material. It was also confirmed that nuclear acid forms one of two types: D.N.A. or R.N.A.

Now, it becomes possible to recognize the structure of these two acids despite their very complex structure through the use of ultraviolet rays and electronic microscopes and other chemical materials.

This shows that this acid is composed of three main components that form a small unit, which repeats in the form of a long series. This series meets with other series and turns around it in a spiral form. The equal space between the two series is linked with Hydrogen, which makes it like a spiral stair. The two scientists Watson and Crick elaborated the number of cycles of the two spiral series surpassing a thousand turns. The length of the two

(1) *Al-Islam wa Nazariyat Darwin* (Islam and Darwin's Theory) by Bashmil

series, or acid, amount to 30 Engrostroma. A scientist suggested that if we bring the two spiral series and link the end of each together, the length outside the nucleus would be 1.5 meters. In order to recognize the complexity of this acid, we state the atomic weight of the type R.N.A., that is, 1.5×10^6 . Nevertheless, the acid was discovered and manufactured by the scientist Ausho, who won the Nobel Prize.

This acid was molded and crystallized, so it formed acid that was unable to reproduce. It is like D.N.A. acid, which is found in tobacco and viruses. The formation of the two acids is the same but the difference is great like the difference between life and death and the difference between a body, an idol or a statue and the body of man. The result is as follows:

Material and its laws cannot be the same. Atoms accept rules of chemical structure, gravitation and the influence of temperature. Life is the wonderful secret about which we know nothing of its essence, only its effect.

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"And they ask you (O Muhammad ﷺ) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given is only a little." (Al-Israa', 85)

Litz says: "Every protein cell is composed of a chain which is composed of hundreds of circles. Every circle is composed of atoms whose consistency is an acid of ammonia, which reaches to 20. It is permissible for each acid to replace the other in spite of differences in proportion and order, but we see it in some tissues in one order and proportion. Can we imagine the extent of accuracy in this score among possibilities of error?

To make this accuracy acceptable to human perception, it is sufficient to state that alphabetical letters in all world languages do

not surpass 30 letters. Numberless words and phrases are pronounced by people all over the world, which are composed of these letters. Similarly, if one protein cell in its hidden size is able to be doubled like letters, then you see only one word in one invariable order, we can nearly perceive the sense of this score in structure and harmonization. To make this understandable, we say: light comes from the edge of the galaxy to the other edge within 300 thousand years. If we wish to liken the striking of a cell in its structure to an understandable example, we could liken it to a bullet shooting from the ground and hitting a target in the galaxy. It hits the target at all times and does not fail even once. This in case the number of cycles of the cell is only 50 and not hundreds.⁽¹⁾

However, protein is not everything, rather it is only part of a cell; the cell is part of an organ; the organ is part of a system; and the system is part of a body. The whole body i.e. proteins, cells, organs, and systems are extremely interrelated and harmonized, and they interact together.

The living body in which these miraeles are repeated every minute contain other miraeles, which are more wondrous than the previous. For instance, these hidden atoms are gathered, scattered, joined and separated as so to undertake renewal and continuity of life. Every alive is composed of two types. From every single cell generates a new life. These two cells sometimes are doubles (even) and sometimes are single (odd) according to the required position in the required stage. Its numbers are in agreement with every living type without decreasing or increasing. Every living compound applies to customs and desires which lead to reproduction in its fixed time. For example, this living being prepares its nest before giving birth if it is a kind of bird; it leaves salt water to fresh water through entry into rivers and gulfs if it is a

(1) "Allah" by 'Abbas M. Al-'Aqqad, P. 205, Dar Al-Hilal edition.

(2) *ibid.*

unlimited numbers. Lestrgon Zimmermann (the pedologist) says:

“Productive soil is a living soil inside which an unlimited number of small beings are living. The proportion of these beings perhaps reaches to 20 percent of the organic material inside it. The number may reach to billions in one gram of soil.”⁽¹⁾ These billions of living beings are divided into thousands of races and different kinds. Every race has its own characteristics, form, picture, food system and way of life. Every one of these races has its own characteristics and complications of life. The Qur'an declares:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَمْثَلُكُمْ﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.” (Al-An‘ām, 38)

Every one has its own provision, food, desires, and place in which it searches for its provision, and systems with which it digests food. The Qur'an also declares:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

“And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book...” (Hûd, 6)

and declares:

﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾

“There is not a moving (living) creature but He has grasp of its forelock.” (Hûd, 56)

and declares:

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ﴾

(1) See [Allah Yatajalla fi 'Asr Al-'Ilm]

sea fish; and longs for its spouse before the time of birth.”⁽²⁾

The extreme complexity of the phenomenon and the wondrous harmony within it and placing every thing in its proper place, provides concrete evidence that there is knowledge, will and power behind it. The confirmation will be strange for the illiterate and persuasive for the educated.

Material cannot create hearing, sight, and hearts for itself because material cannot create such things. Moreover, this is unbelievable without proof. The sayings that negate the miracle and wonder of the structure of a living body, for we see material machines working by accurate systems and distributing work for a known aim, are in vain. Wonder in this similarity is between machines and living bodies because machines are made by human hands. Justification of operation with laws of heat and movement does not mean they surpass the laws to the will of the maker of these laws.

People looked with the naked eyes at parts of a living body and wonder at its accuracy, harmony among functions, and spreading factors of growth with required measurements on the basis of age, gender and race. They wonder at anybody e.g. man's body, animal body, insect body, or plant body. They should, with greater reason, wonder greatly after they recognize through a microscope and analysis of the compositions of these members, how their function and operate. Moreover, they also recognize that the evident members are composed of a set of atoms that cannot be seen with the naked eye. Every atom is located in its proper place and cooperates with other atoms as if it knows it and its needs. If an atom cannot perform its task because of a disease, other atoms do the task instead.

In the earth, there are numerous billions of living beings. Every being has its own wonders. The following examples show its

“Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things.” (An-Nûr, 45)

﴿وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

“And the moving (living) creatures of all kinds that He has scattered therein.” (Al-Baqarah, 164)

The only rational logic is that Allah ﷻ is the Creator of life. The Qur'an declares:

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١﴾ أَمْ هُمْ يَعْلَمُونَ ﴿٢﴾ مَا بَيْنَ يَدَيْهِمْ يَوْمَ يُدْعَوْنَ إِلَىٰ رَبِّهِمْ فَيُنصَرَفُونَ ﴿٣﴾﴾

“Those whom they (Al-Mushrikân) invoke besides Allah have not created anything, but are themselves created. (They are) dead, not alive; and they know not when they will be raised up.” (An-Nahl, 20:21)

According to rational logic the creator and the created cannot be equal as the Qur'an declares:

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾

“Is then He, Who creates as one who creates not? Will you not then remember?” (An-Nahl, 17)

Man who said life is founded by accident cannot be logically equal with a man who said life is founded by Allah ﷻ.

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آفَاقٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْفَٰحِقُونَ﴾

“And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.” (Al-A'râf, 179)

Let's contemplate the story of the smallest creature in order to

see that Allah ﷻ alone is He who created life. The creature is amoeba. When we go to a laboratory and examine a drop of swamp water under a microscope to see what is inside it, we see amoeba moving slowly and going to a small being to surround it with its body. The being comes inside it and is digested inside its small body. Rather, we can see excrements going out before we raise our eyes from the microscope.

If we watch this being for a long time, we will see how its body is divided into two halves. Every half grows up and becomes a new independent being. (They said: the cell cannot be divided save by touching another cell. Accordingly, there is intermarriage between male and female). A cell performs all functions of life like other great beings, which need thousands or millions of cells to perform the same functions. Undoubtedly, creating such wonderful animals, which are very small cannot be founded by accident. Such things exist all over the world. None of its characteristics change.

If you closely examine this small animal, you will find inside it protoplasm,⁽¹⁾ which is composed of water; full of life; the center of life and activity in all living beings, moving wonderfully. It does not swim in water nor does it float on the surface of a water drop but it moves as if it pours or flows like water. The Amoeba body is a naked mass of protoplasm. It differs from plant-cells for amoeba is not surrounded by a hard coating. Rather, it is light coated. When protoplasm moves in one direction, the coating moves with it in the same direction. Thereby, the figure of an animal is changed and excreseences are formed and changed soon after. In this way the animal moves, using these excreseences that look like feet, so they are called lying feet. We can use the great magnifying power of

(1) Protoplasm is semi fluid, viscous, translucent colloid, the essential living matter of all animal and plant cells: it consists largely of water, proteins, lipids, carbohydrates, and inorganic salts and is differentiated into nucleoplasm and cytoplasm. (translator)

Allah; every part of the aforementioned is by Allah ﷻ.

3-4. Man and Morality

Man is the most perfect of Allah's creatures. Therefore, the more man knows about himself, the more he knows about his Lord. Likewise, the more ignorant he is about himself, the more ignorant he is about his Lord. So, wisdom that tells us, "Whoever knows more about himself knows more about Lord" are the best words man has expressed.

The most important thing in man is his main characteristics, which are a firebrand of Allah's order and morals. The main characteristics of man are knowledge, will, and ability.

Material knows nothing about itself nor recognizes its rules. Moreover, material has neither choice nor complete ability. Man, on the other hand, knows and wills according to knowledge. His ability is limited to his will. Man's acceptance of knowledge is a great phenomenon. He is the only creature, which is ready to learn and know everything, analyze, form, measure, give reasons, accept, reject, imagine, think, expound a way of life, build culture or destroy it. The phenomenon of knowledge is followed by the phenomenon of expression, through which man expresses all these characteristics either in the form of literature, words, philosophy or logic. Also, he expresses quietly or outwardly, emotionally or rationally. Man's knowledge and expression refer to Allah's existence. Allah ﷻ declares:

﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ﴾

"The Most Gracious (Allah)! Has taught (you mankind) the Qur'ân (by His Mercy). He created man. He taught him eloquent speech."

(Ar-Rahmân, 1:4)

He also declares:

﴿أَنزَلْنَا مِنَ الْأَكْثَرِ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

a microscope to see cytoplasm plunging into false feet and its body consists of two coats of protoplasm, which are different in density. The first coat is a light mass of water with constant movement but the second coat is a semi-hard and gelatinous mass surrounding all the first coat.

How does amoeba move? How is it fed or nourished? Several answers remain insufficient and many effects influence the activity of protoplasm inside cells. However, its effects are simple and superficial and cannot be elaborated for us: why is the activity of protoplasm constant and continuous even after removing these effects? This means that some reasons for this phenomenon return to protoplasm itself. Therefore, it is impossible to interpret the phenomenon of life as just responses to some external effects. On this occasion, we realize that when a living cell is divided into two halves through the accurate filtration provided, that the nucleus exists in only one half, the other half, which is free and the nucleus dies after a few minutes. All efforts exerted to keep it alive have failed. Accordingly, the nucleus arranges and controls the vital operations of the cell, so, if this control is removed, life ceases. Thus, in the cell, which is the simplest creature, you can see Allah's power as you see it in the most complicated living beings.⁽¹⁾ Allah ﷻ says:

﴿ أَيْتَرَكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴾

“Do they attribute as partners to Allah those who created nothing but they themselves are created? (Al-A'râf, 191)

The cosmos is created and is not the creator. So, whoever regards the cosmos and nature as creators disbelieves in Allah ﷻ. The creation of life is by Allah; the existence of all races and creatures are by Allah; all the wonders of living beings are by

(1) See in [Allah Yatajalla fi 'Asr Al-'Ilm].

“Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.” (Al-‘Alaq, 3:5)

Material does not have will but it is subjugated to the Divine Will. This will does not change or alter. Animals have will but it is an innate will within limited spheres such as life and death, and provision and copulation. However, man has will and ability with which he chooses the best of contradictory matters. He talks willingly, moves willingly and works willingly. Man alone has incomparable freedom to choose. He wills to tell a lie or to tell the truth; he wills to destroy or to build. Also, he has great will accompanied by great ability. Inasmuch as Allah grants man great will, He also grants him great ability in order to subjugate and benefit from everything. He can plant the land and harvest it and sail the seas, eat meat and fish, and use every useful thing and avoid every harmful thing.

Man’s knowledge, ability and will indicate clearly the difference between man and material. Material cannot give him knowledge, consciousness, ability or will. Rather, Allah ﷻ alone is He Who has the ability to give this to man. Allah ﷻ says:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

“And He taught Adam all the names (of everything).” (Al-Baqarah, 31)
and says:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

“He it is Who created for you all that is on earth.” (Al-Baqarah, 29)
and says:

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا﴾

“He brought you forth from the earth and settled you therein...”
(Hûd, 61)

and:

﴿وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾

"Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." (Al-Mulk, 23)

and:

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۖ وَلِسَانًا وَشَفَتَيْنِ ۚ وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

"Have We not made for him a pair of eyes, And a tongue and a pair of lips? And shown him the two ways (good and evil)?" (Al-Balad, 8:10)

Morals are feelings and emotions through which man conducts himself and behaves. These feelings are located in man's self. It is an integrated world about which we know nothing save the influences we sense in our heart. They are demonstrated on our faces, tongues, or hands...etc. Such feelings for example are mercy, cruelty, forgiveness and retaliation, humiliation and honor, justice and injustice, safety and fear, war and peace, wrath and understanding, cowardice and courage, pride and modesty, tyranny and leniency, guidance and misguidance, grasping and opening, lowness and highness, gathering and separation, love and hate, spite and rancor, dislike and envy, feeling beauty and trust in morals...etc. We weep when feel sorrow, laugh when we rejoice, love and hate whom we loved, hope and despair. It is the self; the most ambiguous part of man. Protons and electrons cannot create or form moral feelings.

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

"And they ask you (O Muhammad ﷺ) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord." (Al-Israa', 85)

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

"By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what

hell? The curse of Allah is on the disbelievers.

is right for him." (Ash-Shams, 7:8)

Man should not deceive himself. If man, whether educated or ignorant, contemplates deeply in himself, what will he see? Allah ﷻ addresses man in the Qur'an saying:

﴿ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?" (Adh-Dhâriyât, 20:21)

Thus, in the self there are many signs telling us that Allah ﷻ is the creator.

The self is the sign and every characteristic: either good or evil is a sign. Besides, there other signs that refer to this cosmos as containing immaterial wonders which make man closer to that which can never be experienced by material. Hypnotism, telepathy, and spiritual..., experiences are exercises by which believers see without sight. These indicate that there is other things than just material in existence. Reading thoughts and surroundings also indicate that man is not only material. When he dies, not only the material system stops, but other things are also lost. The lost thing is the the body of man himself, and man returns to the dust again from whence he came.

In conclusion, the creation of life is proof of Allah's existence; complexities of life are proof of Allah's existence; diversity of life is proof of Allah's existence; the place of man in this cosmos and his moral characteristics are proof of Allah's existence; the human self i.e. morals and wonders is proof of Allah. These are sufficient to prove that Allah ﷻ exists. So, what is the case if we add the aforementioned proof and what we will mention later? What is the case if all these are accompanied by revelation, miracles, as well as truthful, pious, honorable and intelligent messengers? Is there any remaining argument of the disbeliever? If there is a plea, it will be the plea of ignorance and prejudice, which leads to ruin and then to

vanish from you except Him (Allah Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.” (Al-Israa', 67)

and declares:

﴿هُوَ الَّذِي يُسَيِّرُكُمُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَّهْتُمْ بِرِيحٍ طَيِّبَةٍ وَتَرَكُوا مِثْلَهَا حَتَّىٰ جَاءَتْهُمَا رِيحٌ عَصِيفٌ جَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَئِنْ آجَيْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٧﴾ فَلَمَّا أَجَاهُمْ إِذَا هُمْ يَنْتَوُونَ فِي الْأَرْضِ يُنذِرُ الْحَقَّ...﴾

“He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their Faith pure for Him Alone, (saying): “If You (Allah) deliver us from this, we shall truly be of the grateful.” But when He delivered them, behold! They rebel (disobey Allah) in the earth wrongfully.” (Yunus, 22:23)

and declares:

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ آجَيْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٨﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ﴾

“Say (O Muhammad ﷺ) “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful.” Say (O Muhammad ﷺ) “Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah.” (Al-An'am, 63:64)

Allah ﷻ responds to the distressed, if He wills, even if he is a disbeliever, as long as he resorts to Him. The Qur'an declares:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil.” (An-Naml, 62)

The events regarding this phenomenon occur to some people

and are narrated by them. There are numerous examples. Every one has a story or stories. We choose, for example a story among thousands of similar stories, that occur every day. It indicates that man is not alone. Allah ﷻ takes care of him and responds to him if he humbly prays to Him or leaves him to himself. Surely, he is the loser if Allah ﷻ leaves him to himself. In every case, we find unexpected care and protection and an extraordinary response. Man feels the influence of Allah's power and His response. In every event or incident of this type there is proof of Allah's existence. The following stories highlight this point:

1. In the October issue in 1944, *Mukhtar* magazine "Reader's Digest" published under the heading, "Do you not believe in prayer and supplications?" The following incident:

"Proof of the merit of supplication are endless. It is not astonishing for people to resort, at the time of hardship, to external power; and they witness the wonderful results with astonishment. Soldiers, sailors and pilots who supplicate do as Lincoln did during the time of the civil war when he declared: "Without Allah's help who is with me I cannot achieve success. With Allah's help I cannot fall into the failure."

Everyone on earth longs spiritually for or believes whole heartedly in a power to which he innately resorts.

When Major "Alan Lindbergh" from Westfield in New Jersey State, flew a plane and was obliged to land in the sea while he was in his way to Australia, he thought that he and his colleagues were lost. With regard to this, the major said, "We could go out on two rubber pontoons. We were on the point not to do that. We had no food or water. The crew was anxious to save the sergeant "Hernandez" the back artilleryman, who immediately resorted to supplication and invocation. Then he soon said that he knew that Allah heard him and would help us.

turned to Allah ﷻ and trusted in Him. As a result, the rain fell and the fire was extinguished.

4. Every Muslim has a private story in the matter of supplication. When any matter becomes unbearable and he humbly resorts to Allah ﷻ, He responds to him and dispels all worry and grief. The most outstanding aspects regarding this sense is the subject of *Istisqaa*; ⁽¹⁾ the prayer for rain where Muslims resort to Allah ﷻ when afflicted with drought. They have good character and behavior before this, such as repentance, prayer and supplication. Since the lifetime of Prophet Muhammad ﷺ, Muslims have spoken about the wonders and miracles that occurred to people whose supplications were answered and responded to. Whoever follows the incidents regarding this point, finds them historically correct.

The phenomenon of being answered is continually renewed whenever its requirements are fulfilled. It definitely indicates that there is a supreme power that responds to all callers and invokers, whether believers or disbelievers, if He wills. It responds to Muslims in all cases if he has the requirements of response and if the response benefits him. Allah ﷻ says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

"And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Al-Baqarah, 186)

and says:

(1) Prayer at the time of drought, consisting of two *rak'ahs*. (translator)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said: “Invoke Me, (i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything) I will respond to your (invocation).” (Ghâfir, 60).

Obey Allah so your invocations will be responded to.

If you want to know details about this subject, see in the book *“Al-Faraj Ba’d Ash-Shiddah”* (Relief After Hardship) by Al-Qadi At-Tanokhi. We summarized this phenomenon because of the numerous incidents and examples that exist in the second treatise entitled *“The Messenger ﷺ”*

leave split cleavage underground where they live in darkness and slight changes of temperature. Millions demonstrate when it attains seventeen years of age. It recognizes and appoints the time of going out through some kind of miraculous guidance. Man is unable to recognize it save by chronology.⁽¹⁾

4. An American scientist suggested to incubate eggs without hens. He said, 'We put eggs in the same temperature as when they are incubated by hens.' When he gathered the eggs and put them in an incubator, a farmer advised him to reverse the eggs as he found the hen did that. The scientist laughed at him and told him that hens did that to give the same temperature to the lower part as to the upper part. The eggs were put in the incubator that gives a constant temperature to all parts of the egg. The scientist waited for the time of incubation, which was late and no egg had hatched. He repeated the test and adopted the farmers' advice and imitated the hen. He reversed the eggs and the incubation was completed at the fixed time. Science now calls for the process of reversing eggs as the baby is created inside the egg, and foods are precipitated in the bottom of its body if it remains without movement for its blood vessels. Therefore, the hen does not reverse the eggs on the first day or the last.⁽²⁾ Through this complete guidance in the process of reproduction, hens still exist for they recognize well what should be done. This action must have been done by the hen, which was created first so that the race would continue.
5. There is a kind of animal (Exilocob)⁽³⁾ that lives alone in spring. After it lays its eggs, it dies. So, mothers do not see their babies

(1) [*Al-'Ilm Yad'u ila Al-Iman*] P. 168.

(2) [*Allah wal-'Ilm Al-Hadith*] P. 138.

(3) The spelling of this name is uncertain because the author provided only the Arabic transliteration. (Translator)

The Fifth Phenomenon

The Phenomenon of Guidance

When we study the cosmos, we see a great guidance in the smallest of its atoms and the largest of its celestial bodies; and in the simplest of its forms to the most complicated. How can we explain this guidance? How was it founded? How does it continue? How is it constant? There is one rational answer, that is, there is a great power that guides creation.

1. When does an eel complete its growth? It moves to different lakes and rivers crossing thousands of miles in the ocean, then to the great depths towards the south "Baramouda" where all the eels of the world are gathered. They lay eggs and die. The babies are deprived of their mother's care and live in waste water, so, they return to the place from where their mothers came. Hence, they move to every lake, and river or small pond. Therefore, every place of water is inhabited by many eels. It never happens that an American eel is fished from European waters or vice versa.⁽¹⁾
2. The hornet hunts grasshoppers and pricks it in a fixed member with its needle in order to weaken its movement and eat from it. It does not squirt out a lot of its venom inside it in order to keep it alive and to prevent its own babies from being poisoned if they eat from it. Thereafter, it digs a hole for it. The female hornet lays eggs in the exact and proper place then it covers the hole and leaves. Thereafter, it dies after securing all means of life for its babies. The hornet must have done this since the beginning of its creation until now, otherwise, it would be extinct.⁽²⁾
3. Locusts of seventeen years of age in the state of New England

(1) See in [Allah wal-'Ilm Al-Hadith] P.135 and the book [Al-'Ilm Yad'u ila Al-Iman]

(2) ibid.

nor live to protect and provide them with food. The baby cannot bring food for itself for one year, therefore, the mother digs a rectangular hole in a piece of wood, then gathers sugary leaves and fills the space with it. Thereafter, it lays one egg then builds a roof over the space. It makes another hole so that if the egg is incubated and hatches, the food will be sufficient for one year.⁽¹⁾

6. The Palm root absorbs food components from the soil by the root. Sap ascends by means of pressure to the upper part of the palm to feed it. The rest of this sap feeds the root of the palm. The sap ascends higher to form the fruit or date. The funnel of the date is the refinery that allows the passing of foods (alimentary substances) inside the date. It also forms the date to be sweet and its stone to be bitter and from which the soft body of the date or the hard body of the stone are formed. Between the sweetness and bitterness and the softness and hardness there is a transparent cover. It never occurs that the palm tree forms a stone outside the date or forms a date that is hard.
7. Spermatozoon looks like a leech when it moves. It has a flat head, short neck and a long tail and moves by the spiral of its tail. It is also provided with strong resistance for it loses activity in an unsuitable environment. If it finds the appropriate place, it regains vitality and activity and lives for several days waiting for the ovum that is released by the ovary for fertilization. These processes are performed through matchless guidance. There is no other power, either chemical, vital, rational, or cognitive, which guides the spermatozoon to the ovum of the woman.⁽²⁾
8. The process of suckling is also done through guidance. Glands,

(1) [*Allah wal-'Ilm Al-Hadith*] P. 131.

(2) *ibid.*

﴿ وَتَقِيرُ وَمَا سَوَّيْنَاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۚ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝ ﴾

“By Nufs (a person or a soul), and Him Who perfected him in prapartion; Then He showed him what is wrong for him ond what is right far him. Indeed he succeeds wha purifies his own self (i.e. aheys and perfarms all that Allah ordered. And indeed he fails who corrupts his own self (i.e. disoheys what Allah has ordered...” (Ash-Shams, 7:10)

He also declares:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝ ﴾

“But os far him who feared standing hefore his Lard, and restrained himself from impure evil desires and lusts. Verily, Paradise will he his ahade.” (An-Nazi’ât, 40:41)

The disbelievers in the past regarded the call to Allah ﷻ and the saying that everything is completed by Him, as a type of fabrication or lie. The Qur’an declares:

﴿ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ ۚ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۝ ﴾

“He (Muhammad ﷺ) said: “My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knawer.” Nay, they say: “These (revelations of the Qur’ân which are revealed ta Muhammad ﷺ) are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet!” (Al-Anbiyaa, 4:5)

The disbelievers today regard any talk other than theirs as unscientific, superstitious and mythological. The similarity between the two situations i.e. in the past and today is proof of the unity of the human self. But modern disbelievers are more philosophical than those of the past. Even though Allah ﷻ has always provided guidance to man, he continues to believe. This is manifestation of Allah’s Name ‘the Guide’ in the world. The Qur’an declares:

﴿ وَهَدَيْنَاهُ الْجَدَيْنِ ۝ ﴾

which prepare milk during pregnancy, grow by materials secreted from the two ovules. At the time of giving birth, the pituitary gland orders these glands to produce milk. When the child is born, he searches for his mother's breast instinctively. It is unlimited guidance. Suckling is a difficult process because it requires successive contractions of the face, tongue and neck muscles of the infant. It also requires successive movements of the lower jaw bone and the nose. The child performs all these actions instinctively from the first suckling until he is weaned. It is complete guidance. It is said, "Man himself cannot suckle like the infant whose age is only a few hours or minutes."⁽¹⁾

We mention these examples to draw attention to the phenomenon of guidance, for if the mind examines existence closely, he will see this phenomenon in every single thing. This phenomenon organizes the affairs of the whole cosmos e.g. the electrons of the atom, the atom, components, the earth, suns or stars, galaxies, every cell in animal life, every system, animals having one cell, ants, and man. Allah ﷻ says:

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴾

"(Mûsa (Moses)) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Ta-Ha, 50)

This is the word of the Qur'an i.e. 'guided.' It is also the word of the mind; the word of science. Guidance without a guide is not in conformity with mind or science. Allah ﷻ with His name 'Guide' is demonstrated in every thing. Nevertheless, disbelievers go astray from Allah ﷻ and their hearts deviate from Him. Through their misguidance, they are guided more to the ways of deviation. Man has choice and will and he is given tests in life and was created to worship Allah ﷻ and follow His guidance.

(1) *ibid* P. 135.

“And shown him the two ways (good and evil)?” (Al-Balad, 10)

and declares:

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾

“Verily, We showed him the way, whether he be grateful or ungrateful.” (Al-Insân, 3)

The disbeliever believes that he can prove that Allah ﷻ is not the true creator of all the phenomena in the cosmos. The phenomena he cannot prove today will be proven in the future. He is persuasive with his justifications; either they are rational and scientific or hypothetical and intuitive. He rejects any other justifications even if they are scientific and rational because he has numerous possibilities that do not prevent the existence of one possibility. The several aspects of existence persuade him of any justification he imagines. This is the result of trust in his own self, characterized by knowledge, ability, will, and life. He also gives these characteristics to the cosmos forgetting that nature itself has no knowledge, will, ability, or life. He says that every thing he sees is possible. If we (believers) say: it is not possible, we become apostate. We say: everything is possible if there is the Will, Omnipotence and Knowledge of Allah ﷻ.

Allah ﷻ reveals some things and conceals others. Revealing many things increases the believers trust and faith. Similarly, concealing many things makes the disbelievers believe that they are right and the believers are wrong. According to man's mind, Allah ﷻ cannot be evident and hidden at the same time. He is evident to the hearts and hidden from the eyes. The eyes see His creation and the heart guides him to them. Therefore, Allah ﷻ says:

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ﴾

“And whosoever believes in Allah, He guides his heart (to the true Faith with certainty, i.e. what has befallen him was already written

for him by Allah from the Qadar (Divine Preordainments)..." (Al-Taghâbun, 11)

The nonappearance of Allah ﷻ is not a plea for the disbeliever. We have seen this at the beginning of this treatise and in His nonappearance is the complete proof for faith. If the misguidance of the disbelievers is a type of guidance because they deprived themselves of the right understanding, the guidance of those who are guided; the believers, are guided to more guidance. Just as the guidance of the guided is proof of the phenomenon of guidance, the guidance of those who go astray to more misguidance is also proof of it. We will see later that the two ways of guidance indicate that there is a guiding self. Allah's signs which indicate Him are very clear in all things. However, guidance to it requires more contemplation and noble morals. The Qur'an declares:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِبَيِّنَاتٍ الْحَقِّ وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا
بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾

"I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them."
(Al-A'râf, 146)

Surely, pride and heedlessness to Allah's signs are a way to disbelief, while submission to the truth and awareness of Allah's signs are ways to faith. When man's morals, contemplation and searching for the truth increase, man recognizes Allah ﷻ. Guidance comes if Allah ﷻ wills as the Qur'an tells:

and proudly the wrong way and sees signs in a reversed way. So, he sees the proofs of belief as proofs of disbelief. This is a result of Allah's guidance to the two ways. Man himself is he who makes the choices.

Allah ﷻ never changes His rules. Man should fulfill his obligations toward these rules. Allah ﷻ is able to guide people to what He likes, then why does He not guide them? Or Allah ﷻ is able to make the world free from evil, then why does He not do so? These questions arise in order to reach the saying: as long as there is misguidance and evil in the world, then there is proof that Allah ﷻ is not the creator of the world.

They say to the believers: as long as you believe in preordainment and fate, we deviate because Allah ﷻ wills that for us and we cannot escape of Allah's fate. Consequently, He is responsible, not us. Then, you should not blame us. Did Allah not say:

﴿يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

"Thus Allah leads astray whom He wills and guides whom He wills."

(Al-Muddaththir, 31)

These words were said previously by the disbelievers. The Qur'an replied to them:

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِن دُونِهِ مِن شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

"And those who joined others in worship with Allah said: 'If Allah had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him.' So did those before them. Then! Are the Messengers charged with anything hut to convey clearly the Message? And verily, We have sent among every Ummah

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾

"And if We had willed, surely We would have given every person His guidancee." (As-Sajdah, 13)

We say to them: every thing occurs by Allah's will, however, this is not an excuse or plea. Allah ﷻ says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

"Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Alamîn (mankind and jinn) to whomsoever among you who wills to walk straight." (At-Takweer, 27:28)

When Abu Jahl heard the verses and said, the matter returns to us if we will, Allah ﷻ completed the verse saying:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"And you cannot will unless (it be) that Allah wills - the Lord of the 'Alnniûn (mankind, jinn and all that exists)." (At-Takweer, 29)

This means that Allah's Will comprises everything. However, this will does not deprive man of the ability to choose and will. The Qur'an declares:

﴿يَهْدِي بِإِذْنِ اللَّهِ مَنْ أَرَادَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾

"Wherewith Allah guides all those who seek His Good Pleasure to ways of peace." (Al-Mâ'idah, 16)

and declares:

﴿يُضِلُّ بِإِذْنِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

"...By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqîn (the rebellious, disohedient to Allah)." (Al-Baqarah, 26)

If Allah ﷻ wills to mislead anyone, He demonstrates for him in the name of the misleader and hides from him all signs of the cosmos and the signs of the Qur'an that indicate His existence. This is not Allah's choice but man himself who chooses unjustly

(community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified." (An-Nahl, 35:36)

The same words were used by the disbelievers during the lifetime of the Prophet ﷺ and are still used by modern disbelievers. The Qur'an declares:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ دَأَوُا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا الظَّنُّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾

"Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." (Al-An'âm, 148)

What is the plea of the disbelievers? The Qur'an responds to and characterizes them as liars and ignorant and having disbelief in Allah's messengers. Moreover, sending messengers to inform them of the message of Allah ﷻ is a plea against them. They care about Allah's will and leave their own. They proved their plea against Allah's power, but Allah ﷻ proved His plea against their will that they used wrongly. What Allah ﷻ has decreed, known and willed does not prevent man's choice. It is a great mistake to think that Allah ﷻ does not know what will occur in the future or to think that His knowledge of what will take place, prevents our choice. His knowledge is disclosing not compelling. If Allah's knowledge does not prevent our choice, Allah's will and omnipotence also

does not. Omnipotence achieves what will assigns. Will also achieves knowledge. It is a mistake to understand Allah's words:

﴿يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

"He sends astray whom He wills and guides whom He wills..." (An-Nahl, 93)

that He compels people to guidance or to misguidance. Rather,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

"So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path)." (As-Saf, 5)

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

"Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered. And indeed he fails who corrupts his own self..." (Ash-Shams, 9:10)

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْقِيَ ۖ وَمَا يَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Verily, this (the Qur'an) is na less than a Reminder to (all) the 'âlamîn (mankind and jinn). To whosoever among you who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of the 'Âlamîn (mankind, jinn and all that exists)." (At-Takweer, 27:29)

Man's will and choice is present. This does not prevent Allah's will.

Finally, Allah ﷻ has created everything both moral and sensory; from evil morals to good morals; then to man and on to all that exists. Allah ﷻ also grants everything His guidance, for example, pride is guided to its way; envy to misguidance, and guidance itself is given its way. The branches of the grape vine, which curl around things are also guided to their way. Similarly, the sun, the moon, and man are also guided to their ways. Man is also guided to his way. Man, despite having faculties, has been

The Sixth Phenomenon

The Phenomenon of Creation⁽¹⁾

If you see a painting or tableau about which people said: it is a great picture, tell me: why did people judge greatness? We answer: because there is creation in description, expression, atmosphere, shading, coordination, reaction, and knowledge. So, it is admired by all. You say, the artist excelled. Did it not occur to you while you were looking at the cosmos to contemplate the Great Creator of this cosmos? Or, did familiarity blind your eyes? If you took the time to contemplate, you would find that beauty and creation in all aspects of the cosmos e.g. clouds, rainbows, a blue sky, shining stars, vastness, regularity, movement, design, the time when the moon is rising and when it becomes full, or like a crescent, the sun during sunset and sunrise and the splendor of noontime. All these are signs of the great creation. The greatest artist is the one who can draw a creature in the minutist details. Every creature in the cosmos, which is in consequence or change has a picture of beauty in which man finds beautiful and attractive. The leaves of the trees are well-organized and well-planed; flowers are elegant, fascinating, and well-designed. Various colors maintain beauty and wonder. You find in every flower a new scent. Each plant contains wonder and its own special features. Leaves, flowers, trunks, branches of trees and fruits are creative and wonderful creations either separately or in groups.

Green valleys, rivers, tall trees, rocks, and mountains whose tops are covered with ice or upon which a blue sky shines, widespread sandhills and dunes, consequent and organized waves of the ocean and its smashing upon the rocks, roaring, murmuring, whistling, and rustling, sounds of thunder and the brightness of lightening are wonderful, delightful and marvelous even if they are

(1) Most of this phenomenon is taken from the book *[Al-'Ilm Yad'u ila Al-Iman]*

given good and evil as a trial. Allah ﷻ says:

﴿وَبَلَّوْكُمْ بِالْخَيْرِ وَالْأَفْئِزَّةِ﴾

“We shall make a trial of you with evil and with good...” (Al-Anbiyaa, 35)

As a result, it is imposed upon him to overcome his desires, prejudices, and lusts, and to adapt himself to certain guidance which Allah ﷻ decrees in order to fulfill his role on earth.

Accordingly, turning man away from this way is misguidance, despite the types of misguidance which are given to every thing.

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

“And shown him the two ways (good and evil)?” (Al-Balad, 10)

However, as long as man can abandon this misguidance even if it is at the expense of his enjoyment, he should work and act in order to fulfill the meaning of the trial. Therefore, the Prophet ﷺ said, *“Paradise is entered because of working hard while hellfire is entered because of indulging in worldly pleasure.”* (Recorded by Muslim). In the seventh phenomenon the reader will find more information on this point. We refer here to complete guidance for everything; either sensory or moral creatures, which indicate that there is a guide for these creatures. Allah ﷻ says:

﴿رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

“Our Lord is He Who gave to each thing its form and nature, then guided it aright.” (Ta-Ha, 50)

Everything and morals; either good or evil has a type of general guidance, but man is given a private type of guidance so, he should strive to follow it. In conclusion, the most important thing is to understand that everything is guided by Allah ﷻ.

also terrible or awesome. Birds above the sea or above forests or on the earth, escaping from you or subjugated to you; their various and harmonized colors; brilliant forms and fascinating carvings; beautiful designs, sweet sounds, attractive movements; beautiful feathers and sounds; wings which rest and extend; go up and go down making the heart feel alive and refreshed, are all wonderful creations.

Pieces of ice which take on various and geometric forms; crystalline lines of components and compounds; the colors of components and their structures either separately or in groups; the earth's sphere, bright clouds, the faces of the moon are marvelous and wonderful creations, whether you see them through a microscope or with the naked eye. Beauty, cows, goats, sheep, dogs, cats, all creatures of Allah ﷻ in the morning and the evening, in movement and calmness. The movement of fish, undulation of grasses in the seas or on land are very wonderful and beautiful. Also, there is wonderful creation and beauty in the broken bone which heals, in a wound which heals, in blood circulation, in the heart which is satisfied after breaking, in cereal or grains of vaccine, bees which absorb nectar from flowers, the butterfly which kisses the stigma of a flower and moves from one to another and moves grains of vaccine from one flower to another, in pollination, intermarriage, and the inclination of male to female.

Coordination is seen in every creature; harmony among organs and colors are creations indicating that there is a Creator. The Qur'an declares:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

"Who made everything He has created good..." (As-Sajdah, 7)

and declares:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

"The Originator of the heavens and the earth..." (Al-Baqarah, 117) and declares:

﴿ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ﴾

"Such is Allah, your Lord; His is the kingdom." (Fâtir, 13)

and declares:

﴿ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ﴾

"See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise)?" (Luqmân, 20)

and declares:

﴿ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ﴾

"...And if you count the Blessings of Allah, never will you be able to count them..." (Ibrâhîm, 34)

This creation is for man, so he will recognize Allah ﷻ by His names and thank and worship Him. Therefore, He makes you feel this creation and love beauty. All these creations are wonderful and miraculous if man would only contemplate.

Allah ﷻ grants man the blessing of thought, contemplation, and feeling so, he feels beauty; imagines everything from the beginning to the end; and remembers thousands of wonderful creatures; and contemplates the creation of the heavens and the earth. He also recognizes and reacts to everything so, he loves and hates; builds and destroys; he makes life by means of art and work. All these are creations either inside man or outside or in his surroundings. An artist draws a beautiful picture and a bad one, in

The Seventh Phenomenon

The Phenomenon of Wisdom

Allah ﷻ says:

﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

"Say: "Behold all that is in the heavens and the earth,"but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those whn helieve not." (Yûnus, 101)

and says:

﴿ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴾

"Dn they nnt lnk in the dominion nf the heavens and the earth and all things thnt Allah has created; and that it may be that the end of their lives is near. In what message after this will they then helieve?"

(Al-A'râf, 185)

and says:

﴿ وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴾

"And how many a sign in the heavens and the earth they pass by, while they are averse therefrnm." (Yûsuf, 105)

and says:

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴾

"And surely, We have created many nf the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones." (Al-A'râf, 179)

In everything Allah ﷻ creates He makes a sign indicating His existence. If a Muslim does not recognize that, he needs to be more aware. Allah's power, will and wisdom are demonstrated

the two pictures he creates. In the cosmos there is beauty and more beauty; ugly and uglier. However, all these are creations as we cannot recognize beauty except by being able to contrast it with ugliness. So, do not forget to see the creation and do not ignore the Creator; enjoy the beneficence but do not forget the Beneficent; long for beauty and do not forget the Creator of beauty. Rather, sing and repeat with the chanter:

His torture because of you is enjoyment

And his farness from you is nearness

You are like my soul in my sight

Rather, you are more beloved

It suffices me that when you love me I love you.

throughout creation and they never disappears. The heart which does not see the signs of Allah ﷻ in creation is blind. The Qur'an declares:

﴿ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

"...Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." (Al-Hajj, 46)

and declares:

﴿ فَلَمَّا لَكَ بِنَجْعٍ نَفْسَكَ عَلَىٰ مَا اتَّخَذْتَهُمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ﴾

"Perhaps, you, would kill yourself (O Muhanmad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân)." (Al-Kahf, 6)

Allah ﷻ orders us to study and contemplate the signs of the cosmos, which draws attention to Allah ﷻ. Both disbelievers and believers study it. There is no difference between them in their study. The difference is how they use their reason and its rules to reach the world of the cosmos. Although the Qur'an stated that there are numerous signs in the cosmos for those who have knowledge or who contemplate, it also stresses the verse:

﴿ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

"...Surely, in this are proof for people who understand." (An-Nahl, 12)

This indicates that the use of the mind is important to know Allah's signs.

Thus we do not allege that we alone know every phenomenon in this cosmos, because disbelievers also witness them. But the difference is that we justify the existence of the phenomenon by reason. However, they reject this justification without proof like two engineers who stand before a beautiful building. They are in agreement and recognize all its parts, structure, and system. But the first sees that it was built without experience, knowledge, will, creation, wisdom or the tools of which these things are made. The

second sees intuitively that there is a wise and educated engineer who has built it. When we rationally discuss with the first engineer why he stated that, he said: we will discover in the future how this building was set up. Reason decreed that the future will show more details about that building and prove the ability of the creator.

The more we discover the cosmos, the more we recognize Allah ﷻ. The phenomenon of wisdom we are studying now is the best proof of what we say. Ordinary man sees that in the cosmos there is wisdom by which he recognizes Allah, the Most Wise. The more he increases in knowledge, the more he recognizes this wisdom. Knowledge is the explanation of wisdom. The great misfortune that afflicts Muslims nowadays is that non-Muslims propound knowledge or science while Muslims have little or no knowledge of it. This allegation dominates because most believers in our time, have less knowledge regarding the phenomena of the world. But the time has come for believers to have more knowledge about the phenomena of this wonderful world. Surely increasing in knowledge leads to an increase of faith.

It is said: wisdom is to place things in their proper locations. For example, in the cosmos everything is placed in its right location. Reason cannot imagine a more accurate cosmos than this. If you want to be sure of this fact, study it closely. You will find this evident. The following examples confirm this fact:

1. What would happen if life was continuous and there was no death? If two flies and their babies reproduce without death? After 5 years, there will be a layer of flies around the earth of 5 centimeters. This is another example of the numberless phenomena in creation. Then what would happen if all creatures reproduced and did not die? Hence, we understand the wisdom of disease; and the wisdom of its causes such as microbes ...etc. One may ask: what do you think if man dies

"And of knowledge, you (mankind) have been given only a little..."

(Al-Israa, 85)

and says:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

"He cannot be questioned as to what He does, while they will be questioned." (Al-Anbiyaa, 23)

As for the saying that the existence of evil is proof that there is no God, this is absolute misguidance and ignorance of the rules of the cosmos, as the existence of Allah ﷻ is confirmed by numberless pieces of evidence. Everyone instinctively believes that if he has not gone astray.

Thus, we answer the previous questions to know more about wisdom. For example, adultery is evil, so are the creation of its means evil? Allah ﷻ has created the private parts and lust between male and female. We recognize the wisdom of this creation. But man misuses these means and changes the natural reason for which it was created; changing it into sexual chaos. Thus, evil is not found in the creation of these means but in the action of man who misused them and deviated from the right way.

Drinking alcohol is evil, so then is the creation of grapes evil? The grape in itself is a good and wholesome fruit. The wisdom behind its creation is evident, but man changes the use of the grape from something good to something bad. The use of iron in illegal killing is evil, so does that mean its creation is also evil? Undoubtedly, there is great wisdom behind the creation of iron, but man chooses to use it in an evil and destructive way.

Envy, which is to hope for the elimination of favor on the one who is envied, is also evil. So, is the creation of the faculty of competition in man evil? The faculty of competition in man is one of the main means that lead to development, construction and reformation, but man misuses this faculty and changes it from

without there being disease...is it better or if he dies because of disease? But they forget the wisdom behind hope; the wisdom of warning; the wisdom of sight; and the wisdom of contemplating reality and the universe.

2. The excretions of man are enough to fill the world, but bacteria and other factors affect and get rid of them. Hence, we recognize the wisdom of creating other creatures. Creatures that have the characteristics of beauty are sufficient, so man thinks. The characteristic of fear in creatures is also wisdom, for fear is one of the most important things we experience because it teaches man to be cautious and develop his talents. Creatures that are different from others; either bigger or smaller indicating coordination, are sufficient to make us wise. Creatures that indicate Allah's wonders, signs, and power are sufficient to make us wise.
3. Some people say: there is wisdom in evil and pain (evil is also wisdom). Pain is also wisdom. Is not justice better than injustice; mercy better than cruelty; care better than neglect; faith and belief better than disbelief; fulfilling one's duty better than neglecting it? Accordingly, what is the wisdom of these contradictions. Some also ask: why does Allah create evil? Or say: the existence of evil is proof that there is no God, for God should be good and only create good. We say: to know the wisdom of creating everything or asking to know it is irreproachable. We should note that the inability to attain wisdom does not mean it is not present. To ask Allah: why did You create that thing? This question is asked by those who are ignorant of Allah's Glory and Knowledge and forget man's inability and helplessness. When a scholar creates something, the ignorant person does not ask him why he created it. Allah ﷻ says:

﴿وَمَا أَوْتِشِرْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا﴾

something positive to something negative. Pride is to despise people and deny their rights. Is the creation of searching for completion and lawful elevation evil? Allah ﷻ has created in man the innate desire to seek positions of strength and power, but man changes this into pride which is evil.

Thus, man who refuses to search for the wisdom of Allah's creation alters good, changing it to evil, and changes serviceability into corruption.

The question arises: what is the wisdom behind creating this extreme readiness to do good and evil? The answer is that:

- a. Man should use all talents and faculties i.e. the faculty of the mind, the faculty of will, of spirit, thought and body. Thereby, man can achieve completeness if he uses every faculty in the right way and can achieve balance between every faculty. Accordingly, he recognizes Allah's favors on him. If man misuses some of these faculties and imbalances between the others, deviation from Allah's creation will occur and hence, there will be negative results.
- b. Thereby, man recognizes Allah ﷻ well. He does not recognize that Allah ﷻ is the forgiver save when he commits sin. He also does not recognize that Allah ﷻ accepts repentance save when he commits sin and repents. He cannot recognize the absolute power of Allah ﷻ who creates everything i.e. good, evil, guidance and misguidance save when there is good, evil, guidance and misguidance. Consequently, he does not recognize Allah ﷻ well save by these things. Therefore, the wisdom of mankind is to recognize Allah ﷻ well. The Qur'an declares:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"...And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)." (Adh-Dhariyât, 56)

Man does not recognize that Allah ﷻ responds to him save

when the distressed one prays to Allah ﷻ who then responds to him. He also recognizes that Allah ﷻ is the provider when he sees provisions reach every creature. Hence we recognize the secrets of many traditions of Allah's Messengers.

- c. Those who ask that the world should be good and not evil are wrong because the wisdom behind creating the cosmos, man, and life, is the affliction and trial of man. Hence, there is no trial without the existence of evil and good. Man succeeds in his tests if he willingly does his best to avoid evil and do good. The Qur'an declares:

﴿وَبَلَّوْكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

"And We shall make a trial of you with evil and with good..."

(Al-Anbiyaa, 35)

and declares:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

"Who has created death and life, that He may test you which of you is best in deed." (Al-Mulk, 2)

and declares:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۖ قَدْ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا﴾

"By Nafs (a person or a soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered). And indeed he fails who corrupts his own self (i.e. disobeys what Allah has ordered)."

(Ash-Shams, 7:10)

and declares:

﴿وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode. If man succeeds in exam of the world,

he will live absolute good life in the Hereafter." (An-Nazi'ât, 40: 41)

If man succeeds in his tests in this world, he is going to live in the world of goodness in the hereafter. The Qur'an declares:

﴿لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ﴾

"For them will be the home of peace (Paradise) with their Lord."
(Al-An'âm, 127)

If he fails, he will be punished in the hereafter for the evil he commits. The Qur'an declares:

﴿جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسِفُ الْفَرَارُ﴾

"Hell, in which they will burn, and what an evil place to settle in!"
(Ibrâhîm, 29)

and declares:

﴿جَزَاءٌ وَفَاءٌ﴾

"An exact recompense (according to their evil crimes)" (An-Nab'a, 26)

4. If man thinks deeply, he will find wisdom in every part of creation from the smallest atom to every part of existence. There is no creature that has been created without wisdom. The examples we gave previously about the phenomena of guidance, will and creation are valid as examples of the wisdom of Allah's creation. Allah ﷻ says:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

"Who made everything He has created good..." (As-Sajdah, 7)

and says:

﴿صُنِعَ اللَّهُ الَّذِي أَنْفَنَ كُلَّ شَيْءٍ﴾

"...The Work of Allah, Who perfected all things..." (An-Naml, 88)

The following examples are proof of the phenomenon of wisdom:

i. What would happen if the eyes were positioned above the head or under the chin or behind the head? Isn't their present location more accurate and beneficial? Do you think that there is any part of the body that is in an improper location? The sane man cannot answer in the affirmative. We give simple examples to man to demonstrate the wisdom in them. The hand of man for example, it is difficult to design a similar machine in simplicity, ability, and speed of movement and response. When you want to read a book, you take it with your hand and put it in a place which is suitable for reading. The hand spontaneously moves it from an unsuitable place to a suitable one. When you turn the pages, you put your finger under the paper and press it. The hand also holds a pen and writes with it, operates machinery, eats, opens windows, carries things, and touches. He also sometimes uses it to feel beauty, and perception received through it moves to the heart. The nails protect the fingers because they are more subject to pain and hurt. Without nails, you could not scratch your skin or pick up small things. Finally, nails are a way of determining the state of health of the person. The thumb is used in all actions made with the hand.⁽¹⁾

ii. The upper lip of the camel is split in order to help it to eat thorny plants in the desert. The soles of its feet are created to be appropriate for travelling over sand, so that it does not sink inside it. It also has long eyelashes to protect its eyes from tiny grains of sand. It has a hump in order to store food for long periods of time.⁽²⁾

iii. Transpiration through plant leaves helps in taking necessary minerals from the land through the roots of the plant. Transpiration occurs through gaps in the leaves. These holes differ from one plant to another according to the environment.

(1) See [Allah wal-'Ilm Al-Hadith] P. 77 and [Al-'Ilm Yad'u ila Al-Iman].

(2) See [Allah wal-'Ilm Al-Hadith] P 92.

while they are averse therefrom.” (Yûsuf, 105)

and says:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

“And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” (Al-Mulk, 10)

If someone said that a crazy, deaf, mute and blind man created radar, would people believe that he is sane? Surely not! Is it more foolish to say that the bat came into being by means of blind, deaf, mute, and non-existent?

﴿إِنَّ الَّذِينَ يَلْمِذُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيَ مَأْمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is All-Seer of what you do (this is a severe threat to the disbelievers).” (Fussilat, 40)

In the cosmos, there is numberless proof of wisdom found in the atom and the cell; in the gathering of atoms and cells; in all various types of creatures; and in all these creatures conclusively. If one ascribed every proof to nonexistence, he would be insane! Such people do not believe in Allah, the All-Wise. How foolish they are, because they accuse those, who believe in the Creator of wisdom, of insanity!

﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِمُعْجِزٍ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَسَتَبْصِرُ وَرَبِّصِرُونَ ۝ بِأَيِّنْكُمْ الْمُفْتَونُ ۝ إِذْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ فَلَا تَطِعِ الْمُكَذِّبِينَ﴾

“Nûn. By the pen and by what they (the angels) write (in the records

Therefore, the number of holes in desert plants is less than the holes of field plants. So, transpiration is less in the former.⁽¹⁾

iv. The body of the bird is very light. It is confirmed that the bones of the bird are small and hollow to make it light and easy to fly.⁽²⁾

v. In the south pole there is a kind of bird called the "pango" which lays eggs in dark winter, where ice gathers on the earth and in the sky, in a pocket hung in the upper part of its legs. The babies remain in that pocket until they grow up.⁽³⁾

vi. Fish have long lines on each side. When these lines were examined with a microscope, it was found that they have very small and sensitive members. If the fish is about to smash into a rock, these members feel a change of water movement and so they rarely crash into rocks.⁽⁴⁾

vii. The bat is shortsighted and flies at night but it does not hit any obstacle even if it is surrounded by such. It is obvious that bats send out vibrations, something like a radar. It feels that obstacle without seeing it.⁽⁵⁾

These examples give us a simple picture about the wisdom behind the creation of everything. It also indicates to us that the more man increases in knowledge, the more he recognizes the phenomenon of wisdom. But, blind minds, deaf ears and unconscious reason remain unable to recognize Allah's signs. Allah ﷻ says:

﴿وَكَايْنٍ مِّنْ ءَايَاتٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ﴾

"And how many a sign in the heavens and the earth they pass by,

(1) ibid 97

(2) ibid 83

(3) [Al-'Ilm Yad'u ila Al-Iman]

(4) [Allah wal-'Ilm Al-Hadith] P. 90

(5) ibid p. 90

of men). You (O Muhanmad ﷺ) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad ﷺ) will be an endless reward. And verily, you (O Muhammad ﷺ) are on an exalted standard of character. You will see, and they will see, Which of you is afflicted with madness. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided. So (O Muhammad ﷺ) obey not the deniers..." (Al-Qalam, 1:8)

The Eighth Phenomenon

The Phenomenon of Care

Every favor is granted by a benefactor. For example, a prescription for medicine for a patient is a favor given by the doctor; giving food to the hungry is a favor given by the giver; caring for a child until he is grown is a favor from parents; having a house in which all means of relaxation are available is a favor ...and so on. Thus, these favors are granted to man by a provider and protector. Surely there is a provider or maker behind these favors? This phenomenon of care and favor on man is explained in detail in the Qur'an as it demonstrates Allah's bounty, mercy and generosity. By these favors mentioned in the Qur'an, we know that the sane man thanks Allah ﷻ and if man fails to be thankful, this in itself is proof of his disbelief, injustice and denial of reality. So, we explain the words of the Qur'an regarding the favors and care bestowed on man. Allah ﷻ says:

﴿وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾

"And if you would count the favors of Allah, never would you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful."

(An-Nahl, 18)

and says:

﴿وَأِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

"...And if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate, who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ)." (Ibrahim, 34)

We notice that the first verse ends by describing Allah as 'Oft-Forgiving,' while the second ends by describing man as unjust and

From the previous verses, we conclude:

- a. The first aspect of Allah's favors on man is his creation along with the favors bestowed on him inwardly and outwardly.
- b. The second aspect is that all the creatures in the heavens and the earth are subjugated to man.
- c. All these favors are granted by Allah ﷻ. The cosmos is subjugated to man and this could never be achieved by the one who is subjugated.

In summary, the details of these two aspects are mentioned in the Qur'an:

A. The Qur'an declares:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَلَدِ وَالْبَحْرِ وَرَفَعْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

"And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment." (Al-Israa', 70)

and declares:

﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ﴾

"The Most Gracious (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech." (Ar-Rahman, 1:4)

and declares:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"Verily, We created man in the best stature (mould)." (At-Teen, 4)

The Messenger ﷺ said: "Allah ﷻ created the characteristics of Adam like His characteristics." For example, Allah ﷻ has will

wrong-doer. From the text of the verses, we realize:

- a. The countless favors, which are not created by accident but are rather created by Allah ﷻ and they encompass the believer even if he neglects to thank or worship Him.
- b. Man's ignorance from which springs disbelief, and his pride which causes injustice, makes man fail to recognize Allah's favors, and moreover to ascribe them to others. Allah ﷻ declares:

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

"And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey or worship) besides Him (like all false deities other than Allah are mentioned, behold, they rejoice!)" (Az-Zumar, 45)

Allah ﷻ outlines the extent of His care and favors on man in many verses. For example the Qur'an declares:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

"He it is Who created for you all that is on earth." (Al-Baqarah, 29)

and declares:

﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً﴾

"See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden?" (Luqmân, 20)

also:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾

"And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him.." (Al-Jathiyah, 13)

and man has will; Allah ﷻ has knowledge and man has knowledge; Allah ﷻ is Alive and man is alive; Allah ﷻ is All-hearing and man hears; Allah ﷻ is All-Seeing and man sees; Allah ﷻ speaks and man speaks; Allah ﷻ is patient and man is patient; Allah ﷻ is merciful and man is merciful...etc. At the same time, we should note that Allah is unique. Allah ﷻ poured His favours on man more than on any other creature as He grants him inward and outward favors. The Qur'an declares:

﴿وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً﴾

"And perfected His Graces upon you, (both) apparent and hidden?"

(Luqmân, 20)

The mind for example is a great favor by which man subjugates everything in the cosmos.

Allah ﷻ numbered His favors on man. There are many verses that mention the cosmos, the favors and the signs related to it in the Qur'an. *Surat Al-An'âm* and *An-Nahl* for example deal with this subject. We will site selected examples of such verses in the Qur'an. Allah ﷻ says:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

"It is He Who made the sun a shining thing and the moon as a light und measured out for it stages that you might know the number of years and the reckoning." (Yûnus, 5)

and declares:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ﴾

"It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea."

(Al-An'âm, 97)

It means that it is by the stars that you are able to find your way on land or sea. In the past, this matter was evident as man

benefited from and used the stars to find his way. Man still uses the stars as a guide. For example, a highway robber uses the stars as a guide in the desert; a soldier uses the stars as a guide; ships in the sea depend on compasses which depend on the stars. Without the polar stars, we would not know latitude or longitude. Without the other stars, we could not recognize the polar star. Without stars, man goes astray, activities cease, and work is delayed. The Qur'an declares:

﴿وَالْقَنَ فِي الْأَرْضِ رَوًى أَنْ نَبِيدَ بِكُمْ وَانْهَارًا وَسُبُلًا لَكُمْ تَهْتَدُونَ ﴿١٥﴾ وَهَلْ كُنْتُمْ
وَيَا لَتَجْمِمْ هُمْ يَهْتَدُونَ﴾

"And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves." (An-Nahl, 15:16)

and declares:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣١﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٢﴾ وَآتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ﴾

"Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever." (Ibrahim, 32:34)

and declares:

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَاقًا فَفَنَقَّهُمَا جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿١﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ وَجَعَلْنَا السَّمَاءَ سَفْهًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤﴾﴾

“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.). And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.” (Al-Anbiyaa, 30:33)

and declares:

﴿خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿١﴾ وَالْأَنفَعُ خَلْقُهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٢﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَسْرَحُونَ ﴿٣﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِنْ بَلَغَرُمُ ثَقُلُوا بِلَافِيهِ إِلَّا يَشِقُّ الْإِنْفُسُ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَحِيمٌ ﴿٤﴾ وَاللَّيْلَ وَالنَّجْمَ وَالْحَمِيرَ لِرُكُوبِهَا وَزِينَةً وَمَخْلُقٌ مَا لَا تَعْلَمُونَ ﴿٥﴾ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَاذِبٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿٧﴾ يُثْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٨﴾ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٩﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَكَّرُونَ ﴿١٠﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا مَلْبُوسًا وَتَرْكَبُ الْفُلَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١١﴾ وَالْقَى فِي الْأَرْضِ رَدًى أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢﴾ وَعَلَّمَنَّا رِبَاطَهُمْ هُمْ يَهْتَدُونَ ﴿١٣﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَتَذَكَّرُونَ ﴿١٤﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٥﴾﴾

you may guide yourselves. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves. Is then He, Who creates as one who creates not? Will you not then remember? And if you would count the favors of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful." (An-Nahl, 4:18)

and declares:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَتَحُونَ ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾

"Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?" (An-Nahl, 48)

also:

﴿وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُم فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسِفِكُمْ مِمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ أَنِ اتَّعْلِي مِنَ الْإِبَالِ بُرُوكًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِ مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"And Allah sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allah). And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. And your Lord inspired the hee, saying: "Take you habitations in the mountains and in the trees and in what they erect." Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think." (An-Nahl, 65:69)

“He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent. And the cattle, He has created them for you in them there is warmth (warm clothing), and numerous benefits, and of them you eat. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge. And upon Allah is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind). He it is Who sends down water (rain) from the sky from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought. And He has subjected to you the night and the day, and the sun and the moon and the stars are subjected by His Command. Surely, in this are proofs for people who understand. And whatsoever He has created for you on the earth of varying colors (and qualities from vegetation and fruits (botanical life) and from animals (zoological life)) Verily! In this is a sign for people who remember. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful. And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that

also:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنًا وَحَفْدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ﴾

"And Allah has made for ynu Azwnj (nintes or wives) of your own kind, and has made for you, from your wives, soos and grondsoos, and has bestnweil on you gnod provisioo. Do they then believe in false deities and deny the Favor of Allah (by nnt wnshipping Allah Alone)." (An-Nahl, 172)

﴿وَاللَّهُ لَخَرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

"And Allah has brought you out from the wombs of ynur mothers while ynu knnw nathing. And He gave you hearing, sight, and henrts that you might give thanks (tn Allah). Do they not see the birds held (flying) in the midst of the sky? Nooe holds them but Allah (none gave them the ability to fly but Allah). Verily, in this are clear Ayât (proofs and sigos) for people who helieve." (An-Nahl, 78:79)

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَادِهَا وَأَوْبَارِهَا أَثْنَا وَمَثَا إِلَى حَبِين﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْهَا خَلْقَ ظُلَلًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَنًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْفُرُوهَا الْكَافِرُونَ﴾

"And Allah has made for you in ynur homes on abode, and made for you out of the hides of the eattle (tents for) dwelling, which ynu find so light (and haody) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furoishiogs and articles of conveniece (e.g. carpets, blankets), comfort for o while. And Allah has made for you out of that which He has created shades, and has made for you places of refage in the mountains, and has made for ynu gnrmnts tn

protect you from the heat (and cold), and coots of mail to protect you from your (mutual) violence. Thus does He perfect His Favor unto you, that you may submit yourselves to His Will (in Islam). Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way. They recognize the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers.” (An-Nahl, 80:83)

and declares:

﴿ أَرَأَيْتُمْ أَكْمَلُ الْأَرْضَ مِهْدًا ۝ وَالْجِبَالَ أَوْتَادًا ۝ وَطَوَّعْنَا أَرْضَكُمُ ۝ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝ وَجَعَلْنَا أَلِيلَ لَيْلًا ۝ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝ وَجَنَّاتٍ أَلْفَافًا ۝ ﴾

“Have We not made the earth as a bed, And the mountains as pegs? And We have created you in pairs (male and female, tall and short, good and bad, etc.). And We have made your sleep as a thing for rest. And have made the night as a covering (through its darkness), And We have made the day for livelihood. And We have built above you seven strong (heavens), And We have made (therein) a shining lamp (sun). And We have sent down from the rainy clouds abundant water. That We may produce therewith corn and vegetations, And gardens of thick growth.” (An-Naba', 6:16)

﴿ يَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝ أَنَا صَبَّأُ آلَآءَ رَبِّكَ ۝ ثُمَّ سَفَّكْنَا الْأَرْضَ سَفًّا ۝ فَالْبُتَّةَ فِيهَا حَبًّا ۝ وَغَبًّا ۝ وَفَضًّا ۝ وَزَيْتُونًا وَنَخْلًا ۝ وَحَدَائِقَ غُلًّا ۝ وَفَكَّهُمْ رَائِيًا ۝ فَمِمَّا كَرُمًا ۝ لَا تَأْمُرُكُمْ ۝ ﴾

“Then let man look at his food We pour forth water in abundance. And We split the earth in clefts. And We cause therein the grain to grow, And grapes and clover plants (i.e. green fodder for the cattle), And olives and date-palms, And gardens dense with many trees, And fruits and herbage (To be) a provision and benefit for you and your cattle.” (Abasa, 24:32)

and declares:

﴿ يٰٓأَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ

إِلَّا هُوَ فَآفَ تُفَكُّوٓنَ ﴿١٠﴾

"O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? la ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?"

(Fâtir, 3)

also:

﴿وَالَّذِي أَرْسَلَ الرِّيحَ فَثَرَّ سَحَابًا فَسُقْنَتْهُ إِلَىٰ بُلْدٍ مَّيْمَنٍ فَأَخْبَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْنِهَا كَذَلِكَ الشُّعُورُ﴾

"And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!" (Fâtir, 9)

and:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٥٠﴾ وَمِنَ النَّاسِ وَالْذَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٥١﴾

“See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors, and among the mountains are streaks white and red, of varying colors and (others) very black. And likewise of men and Ad-Dawbb (moving (living) creatures, beasts), and cattle are of various colors. It is only those who have knowledge among His slaves that fear Allah. Verily, Alluh is All-Mighty, Oft-Forgiving.” (Fâtir, 27:28)

and:

﴿ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثُلُهُ وَالزَّيْتُونَ وَالرُّمَّاتِ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَامْكُثُوا فِيهِ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِنَّا رِزْقَكُمْ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٣٢﴾ فَمَعْنِيَةِ أَزْوَاجٍ مِنَ الصَّكَّانِ اثْنَتَيْنِ وَمِنَ الْمَعْرِ اثْنَتَيْنِ قُلِ الْمَلَائِكَةُ حَرَمٌ أَيْ الْأُنثَى أَمَّا اسْتَمَلَّتْ عَلَيْهِ أَزْوَاجُ الْأُنثَى نَبْطُونِي بِمَعْنِي إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾ وَمِنَ الْأَبِلِ اثْنَتَيْنِ وَمِنَ الْبَقَرِ اثْنَتَيْنِ... ﴾

"And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifun (those who waste by extravagance), And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allah has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy. Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." And of the camels two (male and female), and of oxen two (male and female)..." (Al-An'âm, 141:144)

and:

﴿إِنَّ اللَّهَ فَالِقُ الْغَيْثِ وَالنَّوَيْٓ بُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَن تَوْفَكُونَ ۝ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝﴾

"Verily! It is Allah Who causes the seed-groin and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth? (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing." (Al-An'âm, 95:96)

and:

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَوْعِدٌ وَمُسْتَوْدَعٌ ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝﴾

"It is He Who has created you from a single person (Adam), and

has given you a place of residing (on the earth or in your mother's wombs) and a place of storage (in the earth (in your graves) or in your father's loins). Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understood." (Al-An'âm, 98)

We conclude with the last verse of *Surat Al-An'âm*:

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

"And it is He Who has made you geocerations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful." (Al-An'âm, 165)

In this verse, we can summarize the favors of Allah ﷻ:

1. Making man a vicegerent on earth is a favor from Allah ﷻ by which everything is under his control.
2. Preference among people is a great favor. Some people may ask: how can preference among people be counted as a favor? If all people are equal in beauty, intelligence, strength, knowledge and potential and are all on a high level, there would be no workers...etc. But the difference among them makes every one in need of the other. By this difference, people are able to be rulers, counselors in war...etc.

the verse also mentions the wisdom in this difference among the vicegerents on earth. It is a trial for man i.e. position, talents and potentials...etc. So, whoever uses these favors in a good way succeeds and whoever does not, fails. Many so called 'higher' people have failed while other so-called 'lower' people have succeeded.

Hence we recognize that the greatest favor from Allah ﷻ is the fact that He sent His messengers. The Qur'an declares:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muhammad ﷺ) not but as a mercy for the ‘Alamin (mankind, jinn and all that exists).” (Al-Anbiyaa, 107)

and declares:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and Al-Hikmah (the wisdom and the Sunnah of the Prophet ((i.e. his legal ways, statements, acts of worship)) while before that they had been in manifest error.” (Al ‘Imrân, 164)

The messengers of Allah guide mankind to the right way. So, man should use his talents in order to activate them and complement others who use these talents well. Accordingly, man benefits from all the favors subjugated to him. Accordingly, the favors of Allah ﷻ will be fulfilled on man, when he utilizes all the elements of creation that have been subjugated to him. If man fails to do this, there would be conflict between the attempts people make and those made by others. Accordingly, these favors i.e. all that have been subjugated to man, may become the reason behind man’s misery.

In conclusion, mankind is the best among the creatures of the cosmos. Studying the cosmos shows us that the heavens, the earth, animals, and plants are subjugated to man. Man for instance benefits directly or indirectly from plant life. He makes use of its fruit for food; its trunk for means of transportation, shelter, and fire; its flowers are used by bees which produce honey for man; it is used as food for animals of which man eats their meat, drinks their milk, uses wool for his clothes, extracts medicine, and makes tools.

and created man to benefit from and use these creatures? He is Allah, the Lord of the universe. The Qur'an declares:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾ ٧ وَقَالَ مُوسَىٰ
إِنْ تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

"And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily Allah is Rich (Free of all needs), Owner of all Praise." (Ibrahim, 7:8)

and declares:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴾

"But few of My slaves are grateful." (Saba', 13)

We should not forget that fuel is sometimes extracted from trees. All the living things we know and those that we do not know, directly or indirectly benefit man i.e. milk, food and beauty. We may see living things and we may not understand the benefit they derive for mankind. We may come to know this in the future. There is an example of this in the following story:

“There was a cactus⁽¹⁾ which was used as fencing for farms. It was moved to Australia and planted there. This proved to be a catastrophe, for it quickly extended to cover a lot of arable land. Scientists were confused about this matter. They found a kind of microbe living on this plant. They moved the microbe through the plant, and found that the microbe had affected it. It is remarkable that the microbe did not destroy the plant. Its benefit is more than its harm.”⁽²⁾

In the story of the discovery and existence of penicillin, there is another example of this point. Just as man enjoys his food, clothing and beautiful landscapes, he also enjoys knowledge. It will be sufficient if some of Allah's creatures show His wisdom, mercy and care towards His creatures.

Are not the components of the cosmos i.e. iron, copper, oxygen, azote (nitrogen), hydrogen and gold subjugated to man? The earth has been laid out like a carpet, a shelter, and a place for livelihood. In the moon there is attraction, light and beauty through which man can tell the time! The stars which guide us; water and its circulation; and the wind and its movement as well as knowledge, will, faculty, mind, and the wisdom with which he recognizes all things, are sufficient proof that the cosmos has been subjugated by Allah ﷻ. Is there not a creator who organized all these for man

(1) Any desert plants of the cactus family, native to the New world, with fleshy stems, reduced or spinelike leaves, and often showy flowers. (translator)

(2) {*Al-'Ilm Yad'u ila Al-Iman*} P.157

The Ninth Phenomenon

The Phenomenon of Unity

Those who study the cosmos will note the unity inherently present, indicating the existence of a creator. The aspects of this unity are as follows:

1. The integration of existence indicates that there is one creator, who accurately organizes and arranges this cosmos. Sheikh Hasan Al-Banna stated:

Firstly: the air we breathe is made up of numerous components from which there are two parts: the first part is useful for the respiration of man called oxygen. The second part is harmful for him and is called carbon. The miraculous link between these units is that the part that is harmful for man, is useful for plant life. Thus, man breathes in oxygen and exhales carbon while plants breathe in carbon and exhale oxygen. The sea absorbs excess gas in the air. So, you will notice that the integrated and cooperative link between man, plant life, and the sea is found in the air, which is the most important component of life.

Secondly: when you eat food which consists of plant or animal elements, which scientists have divided into albumin, sebum (fatty), starchy foods, you will see that saliva digests some starchy foods and dissolves sugar and the like, while the stomach digests foods such as meat and the like, and the bile digests fatty material. The Pancreas secretes four juices, each of which completes the digestion of the three components, and the fourth changes milk into cheese. You should contemplate the wonderful link between the components of the human body and the components of plants, animals and food.

Thirdly: when you look at a flower you will notice its beautiful, colorful and attractive leaves. If you ask a botanist about the

فَإِنَّ السَّمَاءَ وَالْأَرْضَ أَوْلَاهُ مَعَ اللَّهِ قُلْ مَا كُنَّا بِرُءُوسِكُمْ إِن كُنْتُمْ مَسْئُومِينَ ﴿١٦٤﴾

"Say (O Muhmmmad ﷺ) "Praise and thanks be to Allnh, and pence be an His slves whom He has chasen (far His Message)! Is Allah better, or (all) that you aseribe as partners (to Him)?" (Of conurse, Allah is Better). Is nat He (better thon yaur gods) Who created the heavens and the earth, ond sends down for you water (rain) fram the sky, whereby We cause to grow wonderful garileus full of beauty and delight? It is not in your nbility to eanse the growth of their trees. Is there any ilâh (gad) with Allah? Nay, but they are a people who oseribe equals (to Him)! Is nat He (better than yaur gods) Who has made the earth ns a fixed ohode, and lns plneed rivers in its midst, and has placed firm mountnius therein, nnd has set a horrier between the twa seas (af salt and sweet water)? Is there ony ilôh (god) with Allah? Nay, but most of them know not. Is not He (better than yaur gods) Wha resbands ta the distressed one, when he calls an Him, and Who remaves the evil, and makes you inheritors of the enrth, generations after generations? Is there ony ilôh (god) with Alloh? Little is thot yan remember! Is nat He (hetter than yaur gads) Wha guides yan in the dnrkness af the land and the sea, and Wha sends the winds as hernlds of glad tidings, going hefare His Mercy (rain)? Is there any ilâh (god) with Allah? High Exalted is Allnh abave all thot they assaciate as partners (ta Him)! Is nat He (better than yaur sa-called gads) Who originntes creation, ond shall thereafter repeat it, and Wha prvides far yan fram heaven nnd earth? Is there any ilâh (god) with Alloh? Say: "Bring farth your proafs, if yan are truthful." (An-Naml, 59:64)

and declares:

﴿أَمِ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿١٦٥﴾ لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿١٦٦﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿١٦٧﴾ أَمِ اتَّخَذُوا مِن دُونِهِ إِلَهًا قُلْ مَا كُنَّا بِرُءُوسِكُمْ هَلَّا ذَكَرْ مَنْ نَّبِيٍّ وَذَكَرْ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿١٦٨﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٦٩﴾﴾

"...Or have they taken (for worship) olinh (gods) from the earth

wisdom of that, he will answer: to attract bees and other creatures which absorb the nectar of flowers. When the bee stands on the leaves, it hangs pollen on its leg. Thereby, it moves from the male flower to the female one and pollination takes place. Then, look how the leaves of flowers are a link between plants and animals and are the means through which pollination between plants and animals is completed.”

You will find all things are integrated including day and night; the earth and the heavens; the sun and the moon; female and male in mankind, animals and plants.

In the cosmos there is an integrated unity which indicates that it has one creator. The question arises: how does this indicate that the creator is one? Sheikh Hasan Al-Banna answered:

“Polytheism causes corruption, disagreement, and highness whereas the characteristics of divinity are pride and greatness. So, if one takes decisions, the characteristics of the other i.e. the pride and greatness God become void. Accordingly the latter is valid to be God as this decision is not carried out. If they participate in taking decisions, some characteristics of the other divine being become void. Suspension of these characteristics disagrees with glory and greatness of glory. Divinity must be one.”

The Qur'an stated the proof of unity and how it indicates the Creator and His Oneness in many verses. Allah ﷻ says:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۚ اللَّهُ خَيْرُ مَا يُشْرِكُونَ ۝ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۚ أَوَلَيْسَ مَعَ اللَّهِ بَلٌّ هُمْ فَوُّمٌ يَعْدِلُونَ ۝ أَمَّنْ جَعَلَ الْأَرْضَ فَرَاةً وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَوَلَيْسَ مَعَ اللَّهِ بَلٌّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَوَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ۝ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ أَوَلَيْسَ مَعَ اللَّهِ نَعْلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ ۝ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ

wha raise the dead? Had there been thereia (ia the heavens and the earth) alihah (gods) besides Allah, then verily bath would have been ruined. Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil) they associoate with Him! He caaat he questioned as ta what He daes, while they will be questioned. Or have they takea for warship (other) alihah (gods) besides Him? Say: "Briag your praaf:" This (the Qur'ân) is the Remiader far thase with me and the Reminder for thase before me. But mast af them knaw nat the Truth, sa they are averse. And We did not send any Messenger before yau (O Muhanmad ﷺ) but We revealed to him (sayiag): Lâ ilaha illa Aaa (nane has the right to be worshipped but I (Allah)) sa warship Me (Alaae and aoea else)." (Al-Anbiyaa, 21:25)

also:

﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ﴾ ١٠١ ﴿سَبِّحُوا لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ﴾ ١٠٢ ﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ﴾ ١٠٣ ﴿سَبِّحُوا لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ﴾ ١٠٤ ﴿قُلْ مَنْ يَدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنْتُمْ تَعْلَمُونَ﴾ ١٠٥ ﴿سَبِّحُوا لِلَّهِ قُلْ فَإِنِّي تُسْحَرُونَ﴾ ١٠٦ ﴿بَلْ أَنبَنَّهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ﴾ ١٠٧ ﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا لَبَّى بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ﴾ ١٠٨ ﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ﴾ ١٠٩

"Say: "Whose is the earth and whosoever is thereia? If yau kaaw! "They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the sevea heaveas, and (the) Lard af the Great Thrane?" They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oaeaess, abey Him, believe in the Resurreetian and Recampense far every goad ar bod deed)?" Say "In Whose Haad is the savereignty of everything (i.e. treasures of each aad everything)? And He prateets (all), while agaiast Wham there is ao prateetar, (i.e. if Allah saves anyone noae eaa punish ar harm him, and if Allah puaishes or harms anyone none caa save him), if yau kaow?" They will say: "(All that helaags) to Allah." Say: "How then are yau deeceived aad tura away fraa the truth?" Nay, but We

have brought them the truth, and verily, they (disbelievers) are liars. No son (or offspring) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!” (Al-Mu'minûn, 84:92)

and:

﴿قُلْ تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ يَحْكُمُ الْأُمُورَ﴾
﴿قُلْ تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ يَحْكُمُ الْأُمُورَ﴾
﴿قُلْ تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ يَحْكُمُ الْأُمُورَ﴾

“Say (O Muhammad ﷺ to these polytheists, pagans): “If there had been other alihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). Glorified and High be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).” (Al-Israa', 42:43)

2. Among the aspects of unity in the cosmos is coordination and order, which is mentioned in the Qur'an which declares:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَوتٍ ۚ فَانْجِبِ الْبَصَرَ ۚ هَلْ تَرَىٰ مِن فُطُورٍ ۚ﴾
﴿ثُمَّ انْجِبِ الْبَصَرَ ۚ كَرَّرِينَ ۚ بَنَفْلٍ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

“Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” Then look again and yet again: your sight will return to you in a state of humiliation and worn out.” (Al-Mulk, 3:4)

The following examples indicate this comprehensive and coordinated unity.

A. The electron revolves in a counter-clockwise direction: the earth

goes around likewise; and the sun goes around in the same way. The planets, the moon, stars, and the galaxy which encompasses the solar systems. Moreover, the electron moves in an elliptical orbit; the Earth, Mars, Venus, Jupiter and the other planets go around the sun in an elliptical orbit. Also, the axis of the earth is on an angle, as is the Moon, Mars and the Sun. The wonderful part of all this is that the ratio between the nucleus and its electrons is equal to the ratio between the sun and its Planets.

- B. Every atom in the cosmos consists of pairs i.e. positive and negative; plants are also male or female; animals and humans are also the same. The Qur'an declares:

﴿سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

"Glory is to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not." (Yâ-Sîn, 36)

The Earth has the same components as the sun and the other planets. The cosmos and all its basic components are composed of protons and electrons. There are neutrons as moderate electric charges in the nucleus of most components.

- C. In the cosmos there is power and sources of energy controlled by rules. You find the most accurate levels of coordination and unity among these forces and powers, for example: among the sources of energy and power in the cosmos are light, heat, x-ray, communication rays, ultraviolet rays, and infra-red rays. Energy and force result from the powers of electromagnetism. This power has the same speed but it differs in waves. Among the rules of the cosmos is the rule of gravity, which controls everything in existence. The rule says: "Everything that has mass gravitates to another which has mass. The power of gravity among them increases if the two masses increase. Thus

Secondly: the nearest planet to the sun is Mercury. Its distance is approximately 36 million miles, after that comes Venus which is 67 million miles, then the earth, which is 93 million, then Mars which is 142 million, Jupiter which is 484 million miles, Saturn which is 887 million miles, Uranus which is 1782 million miles, and Neptune which is 2792 million miles. The important thing here is to know the proportions of these numbers. The dimensions of these planets of the Sun are of specified and progressive proportions. They move within 9 digits. The first is 0, followed by eight numbers beginning with 3. Afterwards it multiplies to (6 - 12 - 24 - 48 - 96 - 192 - 384). If four is added to every number and multiplied, the total is 9 million miles. This is how we know the distance of the planets from the Sun. (By adding number four to every digit, like (4 - 7 - 10 - 16 - 28 - 52 - 100 - 196 - 388).) If we take the numbers of these digits and multiply every number by 9 million, the product is the distance between each planet, which is the digit of this number and the Sun. Mercury, for example, is 36 million miles from the Sun and because of its digits it is the first. If we multiply 4 by 9 the product is 36 million and so on. The proportion of remoteness for every planet is counted like that, but, it was found that the digit of number 28 has no planet. Rather, it follows the number 16 whose digit is Mars and number 52 whose digit is Jupiter. Then what is the secret behind this space? The answer is that either the proportion they discovered is not invariable or there is an unseen planet in the digit number 28 at a distant of 252 million miles from the sun. It is between Mars and Jupiter. Finally, they discovered something but it was not a big planet. They found a set of small planets turning around in that space, which is located between Mars and Jupiter. It turns in the same digit they counted before. Perhaps it was a planet that was destroyed.

the force decreases if they are far.

We now know that there are two types of power: electromagnetism and gravity. They all stem from the same root. Einstein says: "The spirit of science cannot bear two forms of forces in existence i.e. the form of measured gravity and the form of electromagnetism." (1)

D. The following two stories indicate the coordination, and similarity between them, which indicate cosmic unity.

Firstly: the difference of the basic components in the cosmos results from the difference of the number of electrons and protons. Atomic weight is the result of this number; and the characteristics of every component result from this number. The Russian scientist Mandelive classified the components according to atomic weight and drew a table for that. The order of components is progressive according to the regular (periodical) rule to which components are subject. It forms ascendingly and progressively. However, Mandelive suddenly found a vacuum or space, like that which is between Mars and Jupiter. He found that the steps of the regular stairs of components are invariable and steady except in three components. So, this regular law is either not invariable and right, or is invariable and right. Thereupon, the lost components must be present at the same empty stairs. He was sure of his regular rule. He asserted that these components must exist on earth. He could also, on the basis of atomic weight that comes in the empty steps, determine the chemical characteristics of each step. Before his death, Mandelive confirmed the validity of his scientific theory. Scientists discovered these lost components and characteristics as he determined.

(1) [*Ma' Allah fi As-Samaa'*] and [*Qissat Al-Iman*] p. 351

Each of these accounts serves to confirm that there is one creator which made all the rules and laws, components, details (particulars) and wholeness of this cosmos. ⁽¹⁾

E. The stars also have a story: man has recognized some of their locations and has recognized that they have constant measurements according to light and number. They were counted as six sizes in the past. They are still discovering new sizes and have now reached twenty one. These sizes move ascendingly and descendingly, according to the number of stars or their strength of light, in wonderful proportions which differ in number. They increase successively. The number of stars in the first size is fourteen. Stars are still increasing to 76 million in the sizes of twenty and more. When it reaches to size 21, it reaches 2 milliard stars. As for the strength of light, it was noticed that these sizes continuously increase from the first size to the tenth. The more the number of stars increases in size, the more the strength of light increases. After the tenth size, the strength of light starts to decrease.” ⁽²⁾

F. Among the aspects of unity in the cosmos is the link between the higher part of the plant and the lower part of the animal and vice versa. You will find that a plant, for instance grows up from lower to higher and finds the higher part of the plant is linked with the lower part of the animal; and the lower part of the animal is like that of man. Scientists state that there was a primary seed from which an evolution continued until creatures and living things attained their current state. We have discussed this theory and confirmed its invalidity in the phenomenon of life. However, the knowledge of the theory is a proof that there is unity in the creation of the cosmos. This unity indicates the

(1) *ibid.*

(2) *ibid.* p. 307

1. Causality

Allah ﷻ granted man the characteristics of recognition and rationality, and yet he asks this question: where does he come from? What is his destiny? He thinks that his beginning was his mother's womb or father's sperm, but he is not convinced with this superficial outlook, so he searches for the primary causes of all things.

This is a deep incentive in mankind, and its answer has captured the interest of researchers so, various rules and theories have emerged. Some were correct and others were not. However, if we look at the earth and the heavens, we see that rain falls from a cloud; fruit is produced from a tree; trees grow from soil and water; and water is produced from Oxygen and Hydrogen. Since the creation of man, no event has been witnessed that did not have a cause or came into existence by means of the creator. The existence of the creator is an invariable fact. Whoever believes otherwise has the immature reasoning of a child, who breaks something and yet says that it broke itself. An Arab poet recognized the issue of causality, so he wrote a famous proverb: "Dung indicates that there is a camel; foot prints indicate that there is a traveler; the night is very black and daylight is clear, heaven has towers; do not all these indicate that there is the Creator, the All-Knowing?"

Due to the obvious nature of this fact and the conformity of events with this law, this principle is undisputed in books of philosophy. It is named "The Principle of Causality," which is the first principle of the mind, which constitutes the basis of knowledge, rational rules, and logical judgments. If you notice the words you speak daily and the rules with which you organize your daily affairs, you will find that all matters depend on the principle of causality.

Thus our saying, "Every creature must be created by the

unity of the creator who created them in various races and types. The Qur'an declares:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ﴾

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you..." (Al-An'âm, 38)

G. Among the aspects of unity in the cosmos is that all material is made of light because the elements of material contain atoms and electricity that are split and revert to rays.

H. Among the proofs of unity is that you find the embryos of animals and man in the first months of pregnancy very similar. Nevertheless, different creations are produced.

These aspects indicate coordination and order. If we add the phenomenon of integration, we recognize that there is one creator who has one knowledge, one will and one ability. The question arises: why do we ascribe existence and unity to a creator? Why do we judge that this creator is one? What is the reply to those who worship nature? The answer will be shown in detail throughout the following three chapters: **1. Causality 2. Nature and 3. Monotheism.** These three chapters are taken from the book "*Al-Wujood Al-Haqq*" or "The Truth of Existence" by Prof. Hasan Hewaidy. We have dealt with these three topics because of the contemporary conflicts with those who believe in other laws and religions. For example, conflicts with materialists who deny the law of causality and say that the events in the cosmos are a result of the actions of nature. The other great conflict is with those who believe in the multiplicity of gods such as Christians who believe in the trinity; and Magians who believe in dualism; and polytheists who disbelieve in them all. To confirm the law of causality and to refute the idea of nature and confirm monotheism, we present the fourth chapter, namely "**Return to the Beginning**" by Sheikh Sa'eed An-Noursi.

mention the remote age of the world. Some may say: "This rule is correct if we acknowledge that it is not old." We say: "Evidence confirms that the world is created, not old." Imam Al-Ghazali said: "According to movement and calmness, the cycle of astronomy is either odd or even. If it is uneven, it is completed with even numbers and if it is even, it is completed with odd. Thus, the previous number in the two cases is limited. Accordingly, it is clearly created. If the critic went ahead and said that the original world material and is very old and that movement is accidental, we reply: how does the world move? Thus, it is clear that there is a Maintainer who influences the world by creating and maintaining its movement. The critic or the denier either believes in our saying that the world is created and acknowledges the existence of a creator or acknowledges the founder who is the creator." Thus his criticism is not persuasive. The saying that the world is old is not based on explicit proof.⁽¹⁾ Accordingly, Materialism that argue that the world is old is wrong and destroyed before the explicit proof.

To clarify this point, I say that if a necklace containing 1000 beads breaks, the beads will disperse as soon as the first knot is untied. Similarly, all principles of materialism which are based on the saying of the oldness of the world are destroyed. The first incorrect principle of materialism is its disbelief in the Creator. There is no need to delve into the sub-principles of materialism because its denial of the creator renders any other principle void.

(1) The saying that the world is created has many proofs as we saw in the first phenomenon.

creator” is an undisputed principle. Accordingly, no creature can create itself the same as no foundation can be founded without a founder. The Qur’an refers to this fact:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾

“Were they created by nothing? Or were they themselves the creators?” (At-Tûr, 35)

Based on this rule, we say: “Our world i.e. the earth, the mountains, trees, animals, planets, and the sun must have been created by a creator. There are reasons for everything that exists. Behind these reasons, there are other reasons less than the first. Finally, we must reach the causer of these reasons and the founder of these creatures, because the more we reach to the root cause of all causes, the more we reach to the one who caused all to exist. For example, looking at the interlaced branches of a tree, the more you search for the root of every branch, the more you reach to the little branches until you reach the one root. There are many other examples, which we need not mention here.

Suffice to say that denial of the presence of a creator and a founder for the cosmos contradicts reason. For this logic and inevitable conclusion, Ibn Seena (Abyssinia) named it “The Compulsory Existence” in order to protect the mind from confusion, contradiction and foolishness. This principle is as old as time itself but this does not change it from right to wrong as it agrees with the mind and reality. Those who turn away from it are proud and rebellious; acting against sound logic.

One may say: “The creator of all creatures is nature.” We will discuss this later. Others say: “If we acknowledge that there is a creator, the question arises: “Who created Allah?” This will also be discussed later.

Now, it is clear that there must be a creator, who created every creature. Thus there is a creator of this world. Critics may

2. Nature

After recognizing that Allah ﷻ is the creator, there should be no more refutation and no more suspicion. Yet there exists some suspicion. Many people who claim to have knowledge believe in materialism, despite a lack of research and thorough examination. They speak about nature, which is the alleged god of our age. When you ask a physician, who created the earth and the heavens? Or who created plants and animals? Or who created man? Who arranged the cosmos and all that exists within nature, which operate accurately? In answer to all such questions, he replies: nature. He gives this answer for he could not say: it operates by itself, for if he did so he would be denying the rule of causality. Thus he is right to acknowledge this rule and wrong when he denies the causer. We want to discuss every aspect of this issue. If the argument put forward has proof to support it, we acknowledge it. If there is a mistake in the issue, we will examine it closely and disprove it. Whoever inclines to logic is wise, but whoever inclines to prejudice, despite being shown proof, is ignorant.

What is nature? What are its concepts? What is its influence? Nature linguistically signifies innate qualities and morality. However nature, according to people's thought has two concepts. The first concept is the creatures themselves such as plants, animals, and solid matter. These creatures are the essential components of nature. But this is an inaccurate definition. The second concept is the characteristics and attributes of these creatures and their attributes. Such characteristics include heat, coldness, dryness, moisture, softness and hardness and the attributes are movement and calmness, growth, food, intermarriage and reproduction. These characteristics and attributes constitute nature. Either the first or the second concept is the proper definition, so the question arises: what is the proof behind each one?

According to the first definition, creatures created themselves, for instance water created water, the earth created the earth, the heavens created the heavens, classifications created each other, and things created themselves. According to this definition, nature is both the creator and the created at the same time. The invalidity of this view is evident. Based on this, the creator is the creation. Surely, this is impossible. The second view includes the characteristics and attributes of creatures, and to this we say: those who ascribed creatures to these attributes and characteristics are merely describing these phenomena and not recognizing their origin and have not made a thorough research of the fact. If they did so, they would find that these attributes upon which they relied in creating creatures are illusions. To confirm that, we give this example: when we place a seed in the soil and water it, it swells then opens, then the root grows down and the stem grows upwards, then leaves and flowers grow, then it produces fruit. Without these successive attributes, the living phenomena would not be constant nor would fruit be produced. We will now discuss the issue of attributes. Without the swelling and splitting of the seed, nothing would be produced. Who swelled and split this seed? If the seed thinks and arranges, we say: the mind is able to swell and split it. If the reason is water, it could also swell and split iron. Thus there must be some kind of influence and acceptance of this influence. For example, if the seed automatically swells and splits by itself, so why did it not die instead of swelling and growing? To multiply and continue the issue needs thought and recognition, and an organized way for the seeds. The seed can automatically do that by itself. Thus, how does it produce certain fruit, rather, how does it produce many fruits? How did the certain aim and specific characteristics exist inside each seed?

Whoever scrutinizes the saying of physicians who believe in attributes: this process is the nature of plants i.e. the seed swells

and splits, cells are reproduced, the living cell is inclined to division will find all the verbs are in the passive voice because the true maker is unknown. The physician ignores the true maker and gets rid of that by using the passive voice. Who swelled and split the seed? Who created reproduction? Who made the division in the cell? Physicians cannot reach such conclusions, as they are restricted to describing phenomena without researching the causes behind them. It is also a mistake to make the created things the creator; and attributes as the influences; and the unknown phenomenon as a forming factor. For example, swelling is attributed to the result of outside influences and the acceptance of influence on that creature. Splitting is also an attribute; as is growth.

The physician also makes these attributes a compounded concept and call it "The attributes of reproduction and growth." Thereby, he makes them appear as an accident; the cause of creation. He also makes the emotional attribute, which is not aware, as the maker and creator of things. Thus who made nature into components and elements? Who classified nature? When the seeds of pears and apricots are put in the soil, they produce various fruits and various colors, tastes, and smells in spite of the fact that they are watered with the same water. If the seed and root do not think or recognize, how does the root absorb water and choose certain atoms and pull water to the fruit and create sweetness in it? This leads us to ask about the reason and not to ignore the facts. Rather, we must not regard the wrong description of these phenomena as the true creator. We recognize that attributes are merely attributes of creatures, but how are they created? We also recognize that grain in comparison to plants cannot be the same, then how is it diversified?

If we recognize that we are obliged to search for the fact behind nature, we must discover the creator of this nature, and how it affects creatures: does it create, classify or form? Is it self-activated

or is it activated by others? You will see that physicians are generally guessing and dealing with ambiguities. We are asking about the creator of the grain and the nucleus, and are not concerned with emotional attributes, which are not able to create. We will find sufficient proof that is in conformity with scientific research in the following verse:

﴿إِنَّ اللَّهَ فَالِقُ اللَّبِّ وَالنَّوَىٰ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ وَيُخْرِجُ الذَّكَاءَ مِنَ الْأُنثَىٰ ۚ فَالِقُ اللَّبِّ وَالنَّوَىٰ﴾

“Verily! It is Allah Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?” (Al-An‘âm, 95)

Thereby, we recognize that all causes resort to the first Creator (Allah) and the ambiguity becomes evident.

To clarify the issue even further we will give another example. The engine of a car and the operation of its parts, the burning of petrol, compulsion, which causes explosions, are characteristics composed of attributes and nature. Do you regard that the attribute of burning, the characteristic of explosion and the rules of mechanics created the engine and the car? Undoubtedly, the attribute is different from the thing itself. If it is a cause behind a phenomenon and outlines its aspects, it occurs within the limit of structure and classification, not within the realm of creation and invention. The attribute also occurs during the final stage of creation. Therefore, if the physician withdraws his words and acknowledges that nature is a subsidiary cause in the field of multiplication and diversification and cannot be equal with the causes we dealt with in the principle of causality, we say: go back to the source we searched for and confirmed previously. You will not find among the natures of creatures a valid cause of creation.

Perhaps the reason for people falsely attributing divine qualities to nature, can be found in the following series.

Man has described creatures, then added attributes to each other, formed a concept of these attributes, and named them attribute or nature. The soul is inclined to relaxation and rest and has imagined nature as being an independent and active essence. The human mind became content with this concept and imagined that he found the divine center of existence. So, he started to obey and submit to him after he created it. He did the same as the worshipper of an idol who creates the idol and imagines that it benefits him or does him harm and then worships it. There is extreme similarity between those who worship idols and defended it in the past and those who worship nature and defend it today. Thus, the psychological cause is the same; it moves from imagination to belief. The Qur'an stresses this trick in many verses:

﴿ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَبَّحْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِي أَلْقَيْتُمْ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

"You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The command (or the judgment) is for none hut Allah. He has commanded that you worship none hut Him (i.e. His Monotheism); that is the (true) straight religion, hut most men know not." (Yûsuf, 40)

and:

﴿ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَخَذَرْنَا مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا بِمَا نَعْبُدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴾ قَالَ فَذَرْنِي وَمَنْ عَلَيْنَا مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَبَّحْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴾

"They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers - with no authority from Allah? Then wait, I am with

you among those who wait." (Al-A'râf, 70:71)

Take note of the ways in which people went astray in the past, and how they go astray in modern times. These ways are given names by people which have been known since the beginning, and after that they were defended and regarded as factual.

In conclusion, there are three points of view concerning nature: the first is that creatures created themselves. This is a ridiculous statement. The second is that attributes created creatures. This is also incorrect because if the creature itself is unable to create, how can its attributes create? The third is that attributes are the cause behind creation like other causes. This argument lacks the initial cause in which we believe. Thus in the three cases, we must resort to the first creator on which nature depends. Thus, nature, which is often considered to be divine, was not rendered so after logical criticism and scientific explanation. It is made up of attributes, characteristics, and rules which creatures follow. The nature of creatures cannot create them.

3. Monotheism

After realizing that nature is not divine, and knowing that the first creator is Allah ﷻ, it is essential to know His attributes. These attributes are:

The First: which means that there was none before Him because the saying that there was a being before Him would mean that Allah ﷻ has a beginning. Accordingly, having a beginning is an attribute of creatures. We dealt with that previously in detail.

The Last: there will be none after Him for the same reason. Thus Allah is the Eternal and Everlasting.

The Alive: He lives an absolute and eternal life because He grants life for mankind. His life cannot be relative as relativity is an attribute of creatures.

The All-Hearing, the All-Knowing, the All-Seeing, and the All-Powerful are of the prerequisites of the attributes of life because absoluteness is an attribute of Allah. They are also a prerequisite of all other attributes so that these attributes i.e. the All-Hearing, the All-Knowing, the All-Seeing, and the All-Powerful perform their tasks.

The One: who has no partner with Him. Because this attribute is very important, we will explain it in detail. From the results of research, and what we stated about other attributes, acknowledging Allah's completeness requires no further proof. Rather, polytheism requires evidence, of which there is none. Nevertheless, we will review the issue of monotheism in detail because it is related closely to the reality of life.

By polytheism, we mean two gods or more. If we confirm polytheism it becomes unlimited. If we invalidate it, we are left with monotheism. The idea of dualism necessitates that there should be a distinctive attribute between the two gods because

of them overweighs the other in power and knowledge. The one who has less power and knowledge is not entitled to be god. Some philosophers named this the “proof of impossibility.” They said: “If there are two gods, one of them orders someone to stand up at a fixed time while the other wants him to sit down at the same time. It is impossible for that one to carry out the two wills at one time. If one carries out his will first, then the second is disabled and not a god.

Ibn Jarir At-Tabary also said: “If there are two gods, they are either strong or weak. If they are weak, they cannot be gods. If they are strong, one of them will be stronger than the other. The weaker is not entitled to be god, for god must be the strongest.

Thus, there is only one god, who is not such that anything in the heavens or in the earth can escape from. Whoever believes in polytheism has primal pagan thought and a furtive imaginative conception, which lacks solid evidence and contradicts sound reason. In the world there are few rational and logical people who believe in the concept of polytheism. Rather, examination and research indicate the oneness of God and that He is free from the attributes of creatures, such as ramification, reproduction and attachment. Just as polytheism is void, its manifestation now is even more so. Thus polytheism; either dualism or the trinity is in vain in spite of the many people who believe in it. When will the free thinkers and rationalists of the world revolt against polytheism and guide towards monotheism? The Noble Qur’an raises the banner of monotheism in many verses and refutes polytheism and confirms monotheism. Allah ﷻ said:

﴿لَوْ كَانَ فِيهَا إِلَٰهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾

“Had there been therein (in the heavens and the earth) âlihah (gods) besides Allah, then verily both would have been ruined. Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil)

complete equality of both is invalid. If the attributes of the first god and those of the second are equal, the result would be one being. Because the distinctive attribute is not available, distinction becomes non-existent. Some might say: we can distinguish between the two where the attributes are equal. To this we reply: you establish proof against yourself when you distinguish between them. This means that you recognized a distinctive attribute. Accordingly, the presence of a distinctive attribute renders complete equality void. If complete equality is invalid, there is preference between the two. Accordingly, the one that is preferred takes priority.

According to mathematics, dualism (polytheism) indicates that there are two cases of absoluteness. This is impossible because the presence of the first one contradicts that of the other. So, it either interrelates with the first one and remains the first or turns away from it and becomes the second in rank and the second takes the position of the first. This means that absoluteness surrounds and cannot be surrounded. The result is that only one absoluteness will remain. Just as this indicates monotheism, it is also proof that the world is a creation and not old, because belief in 'oldness' (non-creation) of the world indicates that there are two cases of absoluteness. We have stated above that this is impossible. Hence, we recognize the deep meaning of the Qur'anic verse:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

"...Surely, His is the Creation and Commandment..." (Al-A'râf, 154)

The verse means that the management of the world is not only creation but that the whole world is under His control. Thus, the whole world is a creation with its physical material existence and senses.

To clarify the meaning of this proof with regard to monotheism and polytheism, we say: if there are two gods, one

they associate with Him!" (Al-Anbiyaa, 22)

and said:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَتْ مَعَهُ مِنْ إِلَٰهٍ إِذَا لَدَّهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَوْلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ مُّتَّبِعِينَ لَأَنَّ اللَّهَ عَمَّا يَصِفُونَ ﴿٩١﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴾

"No son (or offspring) did Allah beget, nor is there any ilâh (god) along with Him; (if there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!" (Al-Mu'minûn, 91:92)

and said:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing." (Al-Hadîd, 3)

and said:

﴿ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ ﴾

"Verily they are in doubt concerning the Meeting with their Lord? Verily! He it is Who is surrounding all things!" (Fussilat, 54)

and said:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ﴿٣﴾ لَمْ يَكُنْ لَهُ يَدٌ ﴿٤﴾ لَمْ يَكُنْ لَهُ يَدٌ ﴿٥﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

"Say (O Muhammad ﷺ) 'He is Allah, (the) One.' Allah-us-Samad (Allah The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)).' He begets not, nor was He begotten.' And there is none co-equal or comparable unto Him." (Al-Ikhlâs, 1: 4)

Thus it is obvious that monotheism is confirmed by the Creator

Himself. With greater reason, researchers and scholars should invite people to the truth and refute polytheism disclosing its invalidity, so that mankind may be brought out of darkness to light and from irrational contradiction to logical conformity. Thereby, mankind will be rid of confusion, depression, anxiety, and inclination to abnormal ways, which psychological analysis confirms are merely delusions of the mind. The failure to do so expresses the failure of mankind to search for the right way.⁽¹⁾

(1) [*Al-Wujood Al-Haqq*].

4. Return to the Beginning

To further clarify this issue i.e. the issue of nature, causality, and monotheism, we quote the statement of Badic' Az-Zaman Sa'eed An-Noursi رحمته الله:

﴿ قَالَتْ رُسُلُهُمْ أَلَا إِلَهُ إِلَّا اللَّهُ شَكَّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ﴾

"Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth?" (Ibrahim, 10)

If you contemplate this verse without excessive questioning, it indicates that the decree of Allah's existence is evident for those who contemplate the heavens and the earth. However, some Muslims today utter phrases which may lead to disbelief in this great fact. We discussed three phrases that are uttered by foolish men and atheists, who deviate from the facts. The first phrase is: "Everything was founded through causes;" The second is: "It was created by itself," and the third phrase is: "Nature requires that."

Several impossibilities prevent one from believing in the principles of these three phrases. If I account them in scientific and comprehensive detail, it will amount to ninety impossibilities. None can conceive of the authenticity of impossibilities. I will state a few of these impossibilities in brief. There are numerous impossibilities regarding the first phrase.

The first impossibility regarding the phrase: "It was founded by causes" becomes evident with the following example: when a pharmacist makes a preparation of various drugs and plants, he prepares them according to certain and accurate criteria. If the drugs increase or decrease, it gives contrary results. When an earthquake occurs and flasks are broken and the preparation is mixed, is the result equal to what he prepared previously? Surely, it is not.

Every living being on earth is a wonderful creation and is compounded of millions of various and wonderful parts, which are

differentiating between them in time, essence and limitations?

The second phrase is: "It was founded by itself." This belief contains known impossibilities. He who rejects logic and reason do not defend these possibilities which he swears not to abandon. O man! You are not just inanimate material founded in this existence, you are like a system in a laboratory, which is very accurate and harmonized. In your body, there are continuous and active atoms, which preserve, regulate, and react. You should realize that harmony is not only existent in the atoms of your body, but between these atoms and external existence. This means there is regular and accurate unity between your existence and that of other creatures around you.

If you do not confess that the active atoms in your body move according to the law of the Great and Everlasting Creator, you should say that atoms, which react with a part of your eyes have a mind with which the law of harmonization between every atom in your body and the atoms of other creatures such as air, water, light, food, drink...etc has been enacted. Also, every atom should have the faculty of thought in order to recognize your age, fathers and forefathers, and to imagine your past and future. How ridiculous!

If your answer about the world and the system of the atom is like your answer about this physical existence, that is, there are material causes behind creation, the question which pursues you is: who created or activated them? Thus, the factors and causes are without end and only obstinate and haughty people go astray.

The third phrase is: "Nature requires that." There are a series of contradictory aspects to this saying:

1. Those who believe in this saying should understand that every atom in the cosmos encompasses a set of factors and influences, which created the cosmos in the first place. It also encompasses

taken with accurate criteria and mixed accurately together. Undoubtedly, entrusting the creation of such things to material and inanimate causes and extinct elements is worse than entrusting that mixture, which resulted from the flasks breaking.

The second impossibility is saying that the creation of things which is caused by physical, material causes requires the influence of elements and small contrary causes in the existence of creation. The impossibility is that the concurrence and accuracy of the various causes regarding the creation of a mosquito, are impossible, because the body of a mosquito, despite its smallness, is related to elements and material causes within the cosmos. If we accept that this small creature is created by material causes, then all the causes and elements should be fulfilled in its body or part of it because the material cause should be present with the one who caused. That means that all these contradictory and material elements should continuously exist in creation and operate in all parts of the body of a mosquito without any helper. Surely, this is not possible.

The third impossibility: the intuitive rule says: "One is that which is influenced only by one." Whatever is described with unity in system, coordination, and harmony of form and aspect, should be affected by one operator because bringing about harmony in specific or racial unity cannot be completed save by one will and one power. Undoubtedly, this great world is in total unity, harmony and coordination. Thus, entrusting the existence of this world to inanimate causes that have neither sense nor mind is simply superstitious nonsense. Moreover, material causes influence only through direct touch. Harmony always exists in the material aspects of creatures, while inwardly there is coordination, wonder, and harmony. Thus, where are the material causes which founded or created it? Rather, where is the one who has the ability to differentiate inwardly between the cause and the causer, and to

complete ability and power to create a new and complete world like that in which we live.

As long as every atom is independent and has its own characteristics, which arrange and are unrelated to others, it is unavoidable to adhere to this theory. That is like someone who sees sun rays in drops of water, pieces of glass, and transparent bodies, and then alleges that there are independent rays in every body. Undoubtedly, he acknowledges that there is a true and independent sun in everybody as well. Whoever wants to laugh at this superstitious result, laughs at the superstition of the introduction he alleged and adopted.

2. Those who believe in this saying should recognize that a span of a specific land contains what the entire world contains such as factories, presses, and various raw materials...etc. For example, in this span of land, you can plant various kinds of plants and flowers in succession. If the omnipotence of the Great Creator did not put the power of reaction into this land, with these various kinds of plants and seeds to give every kind its own form, color, and characteristics, there would be contradictory elements and attributes. Rather, the power of all European industries are confined to this span of land, for it is known that materials of prickles and seeds are the same. They are a mixture of hybrid water, hybrid of acidity, carbon, and azote. Water, air, heat, and light are the same in every plant. However, every kind of plant grows on this land and takes on its own characteristics, color, and smell. There must be another power in this soil other than the known materials of soil, seeds and air. This power provides seeds with the characteristics of formation and distinction. Then, look and contemplate.
3. Previously, I clarified the condition of those who believe in nature. The example of such people can be found in the

following example. Supposing that there is a great and beautiful building in the desert. By accident, a Bedouin who has never seen any building before enters this edifice and contemplates the beauty and variegation of the building. He says to himself that there is no one in the desert who is able to create anything like it. He also said that the builder must live in this building. So, he starts to search for him in the rooms but he found no one. He found maps of the building and details of engineering. He thinks that these papers have no hand, no sight and cannot create a building. But he rethought and said: there must be rules of how it was set up. Accordingly, it set up and built itself.

The same occurs with a Bedouin who enters this great cosmos and finds creation and beauty and contemplates it. He finds the book in which rules concerning the beautiful creations, which are erroneously named 'nature', are recorded. He is pleased with it. Thereafter, he unconsciously says to himself: this book and the rules contained in it is from the creator of this cosmos and all creation.

To those who refuse to believe, we say: O fool! Leave the issue of nature and contemplate the maker of the cosmos. The Everlasting Creator. The Lord of the worlds is He who created this cosmos and established the rules of creation. Nature creates nothing because it is itself created and the creature cannot be the creator. It is created, not a creator, designed, not a designer, ruled, not a ruler, a law, not a lawgiver, manufactured, not a manufacturer...etc. Sa'eed An-Noursi's words.

Phenomena Indicate Allah's Existence and His Magnificent Names

Every phenomenon in the cosmos indicates the names of Allah ﷻ. Allah's Attributes are very numerous. Some of them such as the All-Hearing are only referred to by texts while the other attributes such as attributes of action are referred to by cosmic phenomena and texts. There are thirteen attributes of action. The scholars divided them into three categories. One is named the *Nafsyya* attributes and five are called *Salbiyya*⁽¹⁾ or negative attributes i.e. oldness, continuance, oneness, independence and uniqueness. They name the other seven *Ma'ani* or existential attributes i.e. knowledge, will, omnipotence or strength, life, hearing, sight, and speech.

Allah ﷻ has the attributes of completion, glory, beauty and He is called by the names He called Himself. Hence, we recognize that some of the magnificent Names of Allah are attributes of action; others are *Ma'ani* or existential; and yet others are *Salbiyya*; and others are attributes of glory, beauty and completion. All these are indicated directly or indirectly by natural phenomena. In this treatise we will explain these attributes and phenomena, and will explain more as required.

There is a rule, which indicates names, and names indicate attributes, and attributes indicate essence. To elaborate this rule we offer the following example: if we study a book by a particular author, we recognize most of the author's attributes. If it is a literary work we know that the author is a writer. If it is about creation, we recognize that he is an inventor. If it is about syntax and grammar, he is a grammarian. If it is about eloquence, he is

(1) The *Salbiyya* or negative Attributes of Allah ﷻ means the attributes which negate any improper attribute of Allah i.e. the attribute of oneness of Allah ﷻ negate the attribute of multiplicity of Allah...etc.

constancy of rules in the cosmos indicates Allah's name the Sustainer and Maintainer of His creatures; the phenomenon of the existence of creatures indicates Allah's name the Able and the Omnipotent; the phenomenon of the order of things in succession indicates Allah's name the Supreme Advancer; and the phenomenon of repentance indicates Allah's name the Forgiver; the phenomenon of revenge indicates Allah's name the Avenger; and the phenomenon of harm and benefit indicates Allah's names the Inflictor of Harm and the Giver of Benefit; the phenomenon of giving respite to the disbelievers indicates Allah's name the Forbearing. Thus every name indicates a name or an attribute of Allah. However, the indication of phenomena for names and attributes differs according to differences in relation: for example, some indicate the attributes of action or (*f'i*) while others indicate attributes of (*Wujudiya*) or the existence of Allah and others indicate the *Salbiya* or negative attributes. All these attributes indicate the existence of Allah. To elaborate the differences among these attributes, we give this example. If we said this person is a killer, this is an attribute of his actions. But if we said he hears, this is an attribute of his existence. If we said he does not drink wine, this is *Salbiya* or a negative attribute. However, the three types of attributes indicate the existence of a certain man. In fact we recognize the attributes of his existence through the attribute of action (*f'i*), and recognize the *Salbiya* attributes through those of action, and recognize the essence or self through all the attributes. Before applying what we said to the issue of recognizing Allah, we explain the meaning of attributes denoting existence, attributes of action and *Salbiya* attributes.

The *Salbiya* or negative attributes of Allah 是 are those which negate every impossibility regarding Allah 是. For example, the attribute of oneness negates and prevents any multiplication of gods. The attributes of Allah's existence are those which give

eloquent. If there is comprehension in the book, we recognize that he is a comprehensive man. If there is accuracy, he is known as accurate. If the book is organized and arranged in topics, he is known as an organized author. If the book is full of knowledge, then we know the author is well-versed in knowledge ...and so on. Thus every phenomenon in the book indicates attributes of its author. Because of that we call the author by a certain attribute. Let's apply this previous rule to our treatise. We have reviewed in the previous pages, nine cosmic phenomena. Every phenomenon indicates one or more names of Allah. The cosmos for example is one of Allah's creations. Allah ﷻ says:

﴿فَانْظُرْ إِلَىٰ مَاثِرٍ رَّحْمَتِ اللَّهِ﴾

"Look then at the effects (creatures) of Allah's Mercy..." (Ar-Rûm, 50)

Allah's creation indicates His names and His names indicate His attributes and His attributes indicate His essence (self). The phenomenon of oldness and the creation of the world for example indicate Allah's name: the First and the Creator. The phenomenon of life indicates Allah's name the (Reviver) or Giver of life and the Inventor and the Taker of life. The phenomenon of guidance indicates Allah's name the Guider and the Misleader. The phenomenon of creation indicates the name of Allah the Creator, and the phenomenon of answering indicates the name of Allah the Answerer, and the phenomenon of favor indicates Allah's name the Granter and the Giver of Favors. The phenomenon of unity indicates Allah's name the One and the phenomenon of wisdom indicates Allah's name the Wise. Accordingly, every phenomenon we stated or did not state, indicate a name of Allah. The phenomenon of the provision of every creature for example indicates Allah's name the Provider and the phenomenon of honor and humiliation indicates the name of Allah the Abaser and the Honorer; and the phenomenon of the

additional attributes other than those of the self such as knowledge and hearing. The attributes of action or (*fʿl*) are the relations of ability with possibilities. Every relation of Allah's power with possibility indicates a name, attribute or action of Allah ﷻ.

All these attributes indicate the existence of Allah ﷻ and the attributes of Allah's existence are called personal attributes because they indicate the same self without increasing it. Whatever indicates the selfsame is called a personal attribute and whatever indicates the attribute whose meaning denotes existence without increasing it is called an existential attribute; and whatever indicates the attribute whose meaning is negation is called *Salbiyya* or a negative attribute. Discussing the attributes of hearing is not ignored. We are discussing the attributes which are indicated by the sound mind and those which relate to the study of the cosmos. The Qur'anic text and the prophetic traditions are the proof and the guide, and the agreement of the mind with the proof is evidence of the soundness of one's mind.

All the phenomena we see in the cosmos refer to four existential or *Wujudiya* attributes: knowledge, will, omnipotence, and life. Without the attribute of omnipotence, there would be no cosmos. Without will which chooses the nature of every creature, there would be no cosmos. Without knowledge, there would be nothing in the cosmos. Any part of the cosmos indicates that there is a precedent knowledge, private will and outstanding omnipotence. Accordingly, whoever has the attribute of knowledge, will and omnipotence must be alive.

All the phenomena indicate that it is the essence (Allah) who has knowledge, will, omnipotence and life and who created this cosmos is attributed also by (pre-existence) oldness, continuance, oneness, uniqueness, and independence. All the phenomena indicate that this self (Allah) is attributed with completeness and is far above

any defect and imperfection such as blindness, deafness or dumbness. He sees, hears and speaks in a way that befits His majesty. All the phenomena indicate that there is One who has all these attributes. This One has no beginning because He is the First and has no end because He is the Last and has no partner because He is the One and only, and does not need any one because He is the Eternal. He is also attributed with omnipotence because He is the Able; and with life because He is alive; and with hearing because He is the All-Hearing; with seeing because He is the All-Seeing; with speech because He speaks; with knowledge because He is the Omniscient; and with will because He wills. The multiplicity of Allah's actions result from knowledge, will and omnipotence and necessitate the multiplicity of His names. It is necessary that we name Allah ﷻ with the names He named Himself in the Revelation because only He knows them. Moreover, we should not ascribe improper names to Him. In the prophetic traditions it was said: *"All good is in Your Power and evil is not from You."* (Recorded in Muslim and At-Tirmidhi).

All names He called Himself are called the magnificent Names of Allah ﷻ. The Qur'an declares:

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَاءُ الْحُسْنٰى ﴾

"Allah! Lâ ilaho illa Huwa (none has the right to be worshipped but He)! To Him belong the Magnificent Names." (Ta-Ha, 8)

and declares:

﴿ قُلْ اَدْعُوا اِلٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيُّ مَا تَدْعُوْنَ فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ﴾

"Say (O Muhammad ﷺ) 'Invoke Allah or invoke the Most Gracious (Allah), by whatever nome you invoke Him (it is the same), for to Him belong the Magnificent Names.'" (Al-Israa', 110)

and declares:

﴿ وَلِلّٰهِ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا وَذُرُّوا الدِّیْنَ یُلْحِذُونَ فِیْ اَسْمَیْهِ ﴾

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Al-A'râf, 180)

All the names stated in the Qur'an or in the prophetic traditions are indicated by a phenomenon and are perceivable by a sound mind.

These names are stated in the Qur'an and the Prophetic traditions and sometimes express negative attributes; existential attributes; attributes of completeness and attributes of action. These names encompass all the attributes of Allah ﷻ. The magnificent Names of Allah ﷻ stated in the Qur'an and the *Summah* are many; nevertheless, they are not all Allah's names. In the prophetic traditions, the Messenger of Allah ﷺ said: *"O Allah, I am Your slave and the son of Your slave... I pray You with all Your names You named Yourself with or stated in Your Book or taught to one of Your creation or made it among the unseen..."*⁽¹⁾

Hence, we recognize that the previous names of Allah ﷻ are not all His names, for the glory of Allah ﷻ is endless. However, all known names directly or indirectly indicate the phenomena of the cosmos. Then if the mind is in agreement with the divine text, it is proof of the authenticity of the text and the soundness of the mind. When discussing the names and attributes of Allah ﷻ, we should take note of the following two points to which Imam Hasan Al-Banna referred. He said under the heading: "Amid the attributes of Allah and the attributes of creation."

The believers should recognize the difference in meaning between the attributes regarding Allah ﷻ and the same attributes regarding creation. For example, you say: "Allah ﷻ is the All

(1) Authentic narrators. See in [Al-Wabel As-Saiyyeb]

only two authentic sources. This will be examined in the second series "Ar-Rasul" or the Messenger. Sheikh Hasan Al-Banna said under the heading: "The outlines of Allah's Attributes in the Qur'an" some of the Qur'anic verses refer to some of Allah's Attributes. These verses are as follows:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَائِهِ رَبِّكُمْ تُوقِنُونَ ﴿١﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قَطْعٌ مُّتَبَعُونَ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لِبَعْضِهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

"Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He regulates all affairs; explaining the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zaujain Ithnain (two in pairs - many mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât for people who reflect. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât (proofs, evidences, lessons, signs) for the people who understand." (Ar-Ra'd, 2:4)

and declares:

Knowing and knowledge is an attribute of Allah, and say: "This person has knowledge and knowledge is only an attribute of this person. Are the two attributes the same in meaning? Surely, no because the knowledge of Allah ﷻ is unlimited while the knowledge of creation is limited. The same thing is true of the attributes of life, hearing, seeing, speech, omnipotence and will. The meaning of these attributes of Allah are completely different from those regarding creation because there is none like Him. So, the believer should be aware of this meaning and should recognize its essence. You should also recognize its influence on the cosmos. We ask Allah to preserve us from committing sins and mistakes."⁽¹⁾

He also said under the heading: "Contemplation on Allah's essence":

Ibn 'Abbas said that there were people who contemplate Allah's essence. The Prophet ﷺ said: "*Contemplate Allah's creation and do not contemplate Allah Himself because you cannot reach to the essence of Allah.*" Al-'Iraqi said: this tradition is reported by Abu Nu'aim with a weak chain of narrators and is also reported by Al-Asbahani and Abu Ash-Sheikh in *At-Targhuib* and *At-Tarheeb* with a better chain. Anyway, the meaning is in agreement with Islamic belief.

This is neither a limitation of freedom of thought nor a restriction of research, mind and contemplation. Rather, it is preservation from going astray and entering in researches for which there are no means. This is the way of the righteous people who recognize the glory and greatness of Allah ﷻ.

We would like to state in this paragraph the outlines of Allah's Attributes mentioned in the Qur'an and Sunnah as they are the

(1) See in *[Al-'Aqa'id]* by Hasan Al-Banna.

﴿ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا نَعْقِلُونَ ﴾

"It is He, Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. And it is He Who has created you on the earth, and to Him you shall be gathered back. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?" (Al-Mu'minûn, 78:80)

All these verses refer to Allah's existence.

2-3. The Eternity and Continuance of Allah

Allah ﷻ says:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing." (Al-Hadid, 3)

and says:

﴿ وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا مَّآخَرًا لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾

"And invoke not any other ilâh (god) along with Allah: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." (Al-Qasas, 88)

and says:

﴿ كُلُّ مَنَ عَلَيْهَا تَابَن ﴿٢٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever." (Ar-Rahmân, 26:27)

The previous verses refer to the eternal nature and continuance of Allah ﷻ .

4. Allah is unlike His Creation

Allah ﷻ says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say (O Muhammad ﷺ) ‘He is Allah, (the) One.’ Allah-us-Samad (Allah The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)) ‘He begets not, nor was He begotten.’ And there is none co-equal or comparable unto Him.” (Al-Ikhlâs, 1:4) and says:

﴿فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.” (Ash-Shûra, 11)

These verses also indicate that Allah's attributes differ from those of His creation.

5. The Independence of Allah

Allah ﷻ says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“O mankind! it is you who stand in need of Allah. But Allah is Rich (Free of all needs), Worthy of all praise.” (Fâtir, 15)

and says:

﴿مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَخِذًا لِمُضِلِّينَ عَصِيًّا﴾

“I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers.” (Al-Kahf, 51)

عَمَّا يَقُولُونَ لَيْسَ الْذِيكَ كَفَرُوا مِنْهُمْ عَذَابُ الْبَلَاءِ ۖ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
رَسْمًا وَيَسْتَغْفِرُونَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٧٤﴾

"Surely, disbelievers are those who said: 'Allah is the third of the three (in a Trinity).' But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful." (Al-Mâ'idah, 73:74)

and declares:

﴿أَمْ أَمْرًا اتَّخَذُوا ۚ إِنْ إِلَهِةٌ مِنَ الْأَرْضِ هُمْ يُنشِئُونَ ۚ لَوْ كَانَ فِيهَا إِلَهِةٌ إِلَّا اللَّهُ لَفَسَدَتْنَا فَسَبَّحَنَّا اللَّهَ رَبَّ الْعَرْشِ عَمَّا يَصِفُونَ ۚ لَا يَشْعَلُ عَمَّا يَفْعَلُ وَهُمْ يُمَكِّنُونَ ۚ أَمْ أَمْرًا اتَّخَذُوا مِنْ دُونِهِ ۚ إِنْ أَرَادُوا أُخْرَجُوا مِنْ دُونِهِ ۚ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۚ﴾

"Or have they taken (for worship) âlihah (gods) from the earth who raise the dead? Had there been therein (in the heavens and the earth) âlihah (gods) besides Allah, then verily both would have been ruined. Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned. Or have they taken for worship (other) âlihah (gods) besides Him? Say: 'Bring your proof:' This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lâ ilâha illa Ann (none has the right to be worshipped but I (Allah)) so worship Me (Alone and none else)." (Al-Anbiyaa, 21:25)

and declares:

﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ۚ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ۚ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۚ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ۚ قُلْ مَنْ مَلِكُ السَّمَوَاتِ الْأُولَىٰ وَالسَّمَوَاتِ الْآخِرَةِ وَالرُّبُّ الْعَلِيمُ ۚ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَعْقِلُونَ ۚ قُلْ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَ رَبِّهِ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ أَمْرِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۚ﴾

﴿ إِنَّ اللَّهَ بِمِصْرَ السَّمَوَاتِ وَالْأَرْضِ أَنْزُولًا ﴾

"Verily! Allah grasps the heavens and the earth lest they should move away from their places..." (Fâtir, 41)

and says:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

"Allah! La ilaha illn Huwa (aaac has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists..." (Al-Baqarah, 255)

These verses indicate that Allah ﷻ is in no need of His creatures. Indeed, they are in constant need of Him.

6. The Oneness of Allah

Allah ﷻ says:

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَازَهُبُونَ ﴿٥١﴾ وَالْأَرْضُ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا يَكُم مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ تَعْلَمُونَ إِذَا مَا كُنتُمْ فِي الضَّرِّ فَالْتَبِسُوا بِغُرُوبِ الْغَيْمِ ﴾

"And Allah said (O mankind!): 'Take not ilahain (two gods in worship). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah (glorified and exalted be He) much (and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah). In Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His ((i.e. perpetual sincere obedience to Allah is obligatory). None has the right to be worshipped but Allah)) Will you then fear any other than Allah? And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.'"
(An-Nahl, 51:53)

and says:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَكَانَ إِلَهٌُ إِلَهٌُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا

يَبْدُو مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُخِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥٤﴾ سَيَقُولُ اللَّهُ قُلْ فَأَنِّي مُسْحَرُونَ ﴿٥٥﴾ بَلْ أَنشَأْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٥٦﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا لَبَّى بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٥٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٥٨﴾

"Say: 'Whose is the earth and whosoever is therein? If you know!'" They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" Say, "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah soves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know?" They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?" Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars. No son (or offspring) did Allah beget, nor is there any ilâh (god) along with Him; (if there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!" (Al-Mu'minûn, 84: 92)

and declares:

﴿قُلْ لِّلْحَمْدِ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِيكَ اصْطَفَىٰ ۚ اللَّهُ خَبِيرٌ ۚ أَمَّا يُشْرِكُونَ﴾ ﴿٥٩﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَبَابًا ذَاتَ ظُلُمٍ ۖ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَةً ۚ أَوَلَمْ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَوَلَمْ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَوَلَمْ مَعَ

اللَّهُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٦﴾ أَمْ يَهْدِيكُمْ فِي ظُلُمَاتٍ لَّيْلٍ وَالْبَحْرِ وَمَنْ يُضِلِّ الرِّيحُ بُشْرًا بَيْنَ
 يَدَيْ رَحْمَتِهِ أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٥٧﴾ أَمْ يَدْعُوا الْخَلْقَ قَدْ يُعْبَدُ وَمَنْ يَرْفُكُ
 بَيْنَ السَّمَاءِ وَالْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قُلْ هَانُوا بَرَهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٨﴾

"Sny (O Muhanimad ﷺ) "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, ar (all) thnt you ascrihe as partners (to Him)? "(Of course, Allah is Better). Is not He (better than your gods) Who erected the heavens and the earth, ond sends down for you water (rain) from the sky, wherehy We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allah? Nay, hut they are a people who ascrihe equals (to Him)! Is not He (hetter thnn your gods) Who has made the earth as n fixed ahode, and has placed rivers in its midst, and has ploeced firm mountnins therein, and has set a harrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allah? Nay, hut most of them know not. Is not He (hetter than your gods) Who responds to the distressed one, when he calls on Him, nud Who removes the evil, and makes you inheritors af the earth, generations after generations? Is there any ilâh (god) with Allah? Little is that you remember! Is not He (better than yaur gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allah? High Exnltd is Allah above all that they associate as partners (ta Him)! Is not He (better than yaur so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and eorth? Is there any ilâh (god) with Allah? Sny: "Bring forth your proofs, if you are truthful." (An-Naml, 59:64)

There are more verses of the Qur'an, which confirm the Oneness of Allah ﷻ in all things.

7. The Omnipotence of Allah

The Qur'an declares:

﴿بَنَّا بَنَاهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن نُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّفَةٍ وَغَيْرِ مُخَلَّفَةٍ لِّنَّبِّينَ لَكُمْ وَنُفِرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّ أَجَلَ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُّتَوَفَّى وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْزَلَتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ نَوْعٍ يَهْبِيجُ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتِ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝﴾

"O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage) - that We may make clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves." (Al-Hajj, 5:7)

and:

﴿مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُّتَخِذِينَ عَصُدًا ۝﴾

"I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not

(even) their own creation, nor was I (Allah) to take the misleaders as helpers.” (Al-Kahf, 51)

and:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

“And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.” (Qâf, 38)

and declares:

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمِلُّحٌ لَّجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ۝ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُمْ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا﴾

“And it is He Who has let free the two seas (kinds of water): one palatable and sweet, and the other salt and bitter; and He has set a barrier and a complete partition between them. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.” (Al-Furqân, 53:54)

also:

﴿إِذَا نَزَلَ مِنَ السَّمَاءِ سَحَابٌ ثُمَّ يُؤَلَّفُ بَيْنَهُمْ ثُمَّ يُجْعَلُهُمْ رُكَّامًا فَتَرَى الْوَدَّكَ يَخْرِجُ مِنْ خِلَالِهِ. وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ بَكَادُ سَنَا بَرْقِيدهُ يَذْهَبُ بِالْأَبْصَرِ ۝ يَغْلِبُ اللَّهُ الْبَلَّ وَالنَّهَارُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ۝ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ. وَمِنْهُمْ مِمَّنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مِمَّنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. Allah causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is

حَكِيمٌ ۝ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُبْلُوا مِثْلًا
عَظِيمًا ۝ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

"Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)." (An-Nisaa', 26:28)

There are more verses confirming Allah's will. Allah ﷻ says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"And you cannot will unless (it be) that Allah wills - the Lord of the 'Alamin (mankind, jinn and all that exists)." (At-Takweer, 29)

9. The Knowledge of Allah

Allah ﷻ says:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ﴾

"All the praises and thanks are to Allah, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving." (Saba', 1:2)

and says:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts." (At-Taghâbun, 4)

indeed a lesson for those who have insight. Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things.” (An-Nûr, 43:45)

These are only some of the verses indicating the omnipotence of Allah ﷻ, there are many more.

8. The Will of Allah

The Qur'an declares:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” - and it is!” (Yâ-Sîn, 82)

and declares:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَدُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴾

“And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them (or We (first) increase in number those of its population) who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.” (Al-Israa, 16)

and:

﴿ فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزُهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴾

“...And your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.” (Al-Kahf, 82)

also:

﴿ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي فِي قُلُوبِكُمْ وَيُتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ

also:

﴿بَنِيَّ إِنَّمَا إِنَّكَ يُثْقَالُ حَبَّ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place)." (Luqman, 16)

also:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَفَرِينَ ﴿٨٨﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنَّ عَذَابًا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُوذَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفَتُخْبِنُنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

"The chiefs of those who were arrogant among his people said: 'We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion.' He said: 'Even though we hate it!?' We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.'" (Al-A'raf, 88:89)

and:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), and of five but

He is their sixth (with His Knowledge), not of less than that or more, hut He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.” (Al-Mujâdilah, 7)

also:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“Neither you (O Muhaninnad ﷺ) do nny deed nor recite any portion of the Qur’ân, - nor you (mankind) do nny deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much ns) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is grenter than that but is (written) in a Clear Record.” (Yûnus, 61)

There are other verses in the Qur’an confirming that Allah ﷻ has knowledge of all things.

10. The Life of Allah

Allah ﷻ says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَمْ يَلَمْ يَلَمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“Allnh! La ilaha illa Huwa (none has the right to be worshipped hut He), the Ever Living, the One Who sustains ond protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whaterer is in the heavens ond whaterer is on earth...” (Al-Baqarah, 255)

and says:

﴿الْأَلِفُ ۝ اللَّامُ ۝ الْمِيمُ ۝ رَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ مِنْ قَبْلُ هَٰذَا لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ﴾

“Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur’ân, and none but Allah (Alone) knows their meanings). Allah! La ilah illa Huwa (none has the right to be worshipped but He), the

hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.” (Al-Mujâdilah, 1)

and declares:

﴿أَرَأَيْتَ الَّذِي يَتَّبِعُ عَبْدًا إِذَا صَلَّى ﴿١﴾ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ﴿٢﴾ أَوْ أَمَرَ بِالتَّقْوَى ﴿٣﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿٤﴾ أَرَأَيْتَ إِنْ كَانَتْ آيَاتُ اللَّهِ يَأْتِيهِ الْبُرْهَانُ ﴿٥﴾﴾

“Have you (O Muhammad ﷺ) seen him (i.e. Abu Jahl) who prevents a slave (Muhammad ﷺ) when he prays? Tell me if he (Muhammad ﷺ) is on the guidance (of Allah)? Or rejects piety? Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur’ân), and turns away! Knows he not that Allah does see (what he does)?” (Al-‘Alaq, 9:14)

Allah ﷻ said to Moses and Aaron:

﴿اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١﴾ فَقُولَا لَهُ قَوْلًا لَّيْسَ لَكَ لَنَا إِلَهُةٌ وَلَا نَتَّقُكَ ﴿٢﴾ أَفَأَتَاخَذُكَ بِأَمْرِكِ الْغَافِلِينَ ﴿٣﴾ أَمْ أَتَأْمُرُ الْمَلَائِكَةَ أَمْ لَكَ مِنَ اللَّهِ هَدًى ﴿٤﴾ أَرَأَيْتَ إِنْ جَاءَ بِكَ الْخَبْرُ بِمَا تَأْمُرُ بِأَنَّا نَكْفُرُ بِكَ وَبِأَنَّكَ تَكْفُرُ بِمَا نَدْعُو ﴿٥﴾﴾

“Go, both of you, to Fir’aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).” And speak to him mildly, perhaps he may accept admonition or fear Allah.” They said: “Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us).” He (Allah) said: “Fear not, verily I am with you both, hearing and seeing.” (Ta-Ha, 43:46)

also:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١﴾ وَاللَّهُ يَفْضِلُ بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَنْفَعُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢﴾﴾

“Allah knows the fraud of the eyes, and all that the breasts conceal. And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.” (Ghâfir, 19:20)

Ever Living, the One Who sustains and protects all that exists. It is He Who has set down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came before it. And he set down the Taurât (Torah) and the Injil (Gospel). Aforetime, as a guidance to mankind. And He set down the criterion (of judgment between right and wrong (this Qur'ân))..." (Al 'Imrân 1:4)

and declares:

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٠٠﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord: so blessed is Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists). He is the Ever Living, Lâ ilûho illa Huwa (ooo has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks are to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists))." (Ghâfir, 64:65)

There are other verses in the Qur'an confirming that Allah ﷻ is alive.

11- 12. Allah Hears and Sees

The Qur'an declares:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

"Indeed Allah has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sôroiti), and complains to Allah. And Allah

13. The Speech of Allah

Allah ﷻ says:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

“And to Mūsâ (Moses) Allah spoke directly.” (An-Nisaa', 164)

﴿أَنظَرْتُمْوْنَ أَن يُّؤْمِنُوا لَكُمۡ وَقَدۡ كَانَ قَرِيبٌ مِّنْهُمۡ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحِزُّوْنَهُ مِنۡ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَغْلُومُونَ﴾

“Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Taurat (Torah)) then they used to change it knowingly after they understood it?” (Al-Baqarah, 75)

and declares:

﴿وَإِنۡ أَمَدٌ مِّنَ الْمُشْرِكِينَ أَصْنَبَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّخِذْهُ مَأْتَمَةً﴾

“And if anyone of the Mushrikin (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.” (At-Taubah, 6)

There are other verses confirming the speech of Allah ﷻ.

Allah ﷻ named Himself in the Qur'an by several names other than what has been stated previously. For example, the Qur'an declares:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٨﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“He is Allah, besides Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah besides Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of

security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” (Al-Hasher, 22:24)

and declares:

﴿سَبِّحْ أَسْمَ رَبِّكَ الْأَعْلَى﴾

“Glorify the Name of your Lord, the Most High...” (Al-A’laa, 1)

and:

﴿فَسَبِّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ﴾

“Then glorify with praises the Name of your Lord, the Most Great.” (Al-Waqi’a, 74)

There are many verses in the Qur’an regarding this. The Prophet ﷺ who knew best about the essence of Allah ﷻ also stated other names. The Prophet ﷺ said: ‘Allah has ninety-nine names. Whoever memorizes them will enter paradise. Allah is odd and likes the odd.’ Recorded in Al-Bukhari and Muslim. At-Tirmidhi also recorded it and added: ‘He is Allah besides whom there is no other god worthy to be worshipped but He, the Most Benificent, the Most Merciful, the Sovereign Lord, the Holy, the Source of Peace, the Guardian of Faith, the Protector, the Ever-Mighty, the Compeller, the Majestic, the Creator, the Initiator, the Supreme Fashioner, the Superb Forgiver, the Superb Subduer, the Superb Bestower, the Superb Provider, the Superb Opener, the All-Knowing, the Constrictor, the Expander, the Abaser, the Exalter, the Honorer, the Dishonorer, the All-Hearing, the All-Seeing, the Judge, the Just, the Subtle One, the Aware, the Ever-Forbearing, the Ever-Magnificent, the Ever-Forgiving, the Ever-Appreciative, the Most High, the Most Great, the Ever-Preserving, the Maintainer, the Reckoner, the Sublime One, the Generous One, the Ever-Watchful, the Responsive, the All-

Embracing, the Ever-Wise, the Ever-Affectionate, the Ever-Glorious, the Reserector, the Ever-Witnessing, the Truth, the Trustee, the Ever-Powerful, the Firm One, the Protecting Friend, the Ever-Praiseworthy, the Reckoner, the Originator, the Supreme Restorer, the Supreme Life-Giver, the Giver of Death, the Ever-Living, the Self Subsisting, the Finder, the Noble, the Unique, the Eternal, the Determiner, the Powerful, the Supreme Advancer, the Supreme Delayer, the Ever-First, the Last, the Manifest, the Hidden, the Governor, the Supremely Exalted, the Source of All Goodness, the Acceptor of Repentance, the Supreme Avenger, the Pardoner, the Ever-Compassionate, the Eternal Owner of Sovereignty, the Owner of Majesty and Bounty, the Supremely Equitable, the Gatherer, the Ever Affluent, the Supremely Affluent, the Supreme Enricher, the Preventer, the Distresser, the Giver of Benefit, the Light, the Guide, the Incomparable, the Everlasting, the Inheritor, the Guide to the Right Path, the Ever-Patient.

These ninety-nine attributes are not all the names of Allah ﷻ. We find other names in the Prophet's traditions. For example in another version of the previous traditions, the following names were stated: the Hannan, the Mannan and the Creator. It was also stated : the Saver, the Guarantor, the Bestower of favors, the Lord of the ways of ascent, the Owner of bounty.

Abu Bakr Ibn Al-'Arabi stated in *Sharh At-Tirmidhi* that he compiled from the Qur'an and the Prophet's traditions one thousand names of Allah ﷻ. It was also stated by the author of *Al-Qasd Al-Mujarrad*. Ash-Shawkani also stated the same number in the book "*Tuhfat Adh-Dhakereen*." Every name of Allah ﷻ indicates an attribute and expresses it. For example every name indicates either an attribute of completion, an attribute of existence, an attribute of negation, or an attribute of action... etc. These names and attributes stated previously are derived from the thirteen attributes.

Allah ﷻ is present and His presence is not like that of others. He is also the All-Seer and His sight is not like that of others. He is the All-Hearer and His hearing is not like that of others... and so on.

We recognize Allah ﷻ and His names and attributes through the mind, His Book, and the Prophet's traditions. The teachings contained in Allah's Book do not contradict each other nor do the traditions of the Prophet contradict the Book of Allah. In fact they explain and clarify each other. We recognize Allah ﷻ through these teachings knowing that there are no contradictions in them.

We should not be arbitrary in understanding texts i.e. the Book of Allah ﷻ and the Prophet's traditions. We also should not delve into issues regarding Allah ﷻ save that which is useful to one's faith, belief in and submission to Him. Therefore, our belief is simple and plain. There is none like Allah ﷻ in attributes and names and none compasses anything of His knowledge. The companions of the Prophet ﷺ were correct in their approach to this subject. Ad-Darimi reported from Sulaiman Ibn Yasar that a man came to Madina to ask about the similarity of the Qur'an. Umar Ibn Al-Khattab sent for him and prepared a date stalk. Umar asked him: who are you? He answered: I am Ubaidullah Subaigh. Umar took the date stalk and said: I am Umar and started to beat him on his head until he bled. He said: O leader of the believers! In what way have I gone astray? Umar recognized the aim of the man's question. This is our reality today. Divisions and adversaries occur when we delve into these issues. Therefore, Imam Malik answered the questioner about the *Istawa* (rising over the Mighty Throne) of Allah saying: "to question it is heresy." We pray to Allah to purify our hearts from heresy.

We would like to end this treatise with two points. The first point is related to the characteristics of Allah's names while the second is related to the Great Name of Allah.

Again, we must assert that the Creator is different from the creation and that there is no similarity between Him and His creation. The Qur'an declares:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him; and He is the All-Hearer, the All-Seer."

(Ash-Shūra, 11)

Among the bases of people's misguidance is the belief that there is similarity between Allah ﷻ and His creation. In the Qur'an Allah ﷻ replied to such false beliefs, for example when the Jews alleged that Allah ﷻ created all creation in six days and rested on the seventh day, He replied to them saying:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُؤْلُؤٍ﴾

"And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us." (Qāf, 38)

He also replied to the Christians who believe that Allah ﷻ is composed of parts and some of His creations are a part of Him. The Qur'an declares:

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾

"Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!" (Az-Zukhruf, 15)

Muslims confirm the names and attributes Allah ﷻ confirmed for Himself and those that negate all defects. The Qur'an declares:

﴿سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۚ إِنَّمَا عِبَادُ اللَّهِ الْمُخْلَصِينَ﴾

"Glorified is Allah! (He is Free) from what they attribute unto Him! Except the slaves of Allah, whom He chooses (for His Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah)." (As-Sāffāt, 159:160)

1. The Characteristics of the Magnificent Names of Allah

Imam Hasan Al-Banna said: ‘Some believe that every name of Allah ﷻ has some characteristics and secrets. Others exaggerate in these characteristics and allege that every name has a spiritual servant who serves whoever mentions it a lot and so on. What I know regarding this issue is that Allah’s names are holy and blessed words that are preferred above all other words. In mentioning these names, there is a great reward. If man perseveres in repeating Allah’s names, his soul is purified if he consciously mentions them and understands their meaning. Exaggeration in this issue is not mentioned in the Qur’an or the Prophet’s traditions. We are forbidden to exaggerate in carrying out the teachings of Islam or to increase what has been outlined. It is sufficient to carry out the teachings of Islam as they have been explained to us.⁽¹⁾

2. The Issue of the Great Name of Allah

Imam Hasan Al-Banna said: “The great name of Allah is mentioned in many traditions of the Prophet ﷺ:

1. Buraidah said: ‘the Prophet ﷺ heard a man praying: “O Allah, I ask you that I testify that You are Allah whom there is no god but You; the One, the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)) “He begets not, nor was He begotten.” And there is none co-equal or comparable unto Him.” He said: the Prophet said: *By Allah in whose hand is my soul, he asked (prayed) Allah by His great name by which if He is asked, He answers.*” Reported by Abu Dawood, At-Tirmidhi, An-Nisaa’i, and Ibn Majah.
2. Anas Ibn Malik said: the Prophet ﷺ entered the Mosque and found a man praying: “O Allah whom there is no god but You,

(1) See in [Al-'Aqa'id] by Imam Hasan Al-Banna.

the Bestower, the Creator of the heavens and the earth, Who has all Majesty and Honor." The Prophet ﷺ said: *"Do you know with what he prayed to Allah? He prayed with the great name of Allah with which He answers the caller."* Reported by Abu Dawood, At-Tirmidhi, An-Nisaa'i, and Ibn Majah.

3. Asmaa bint Abu Bakr reported that the Prophet ﷺ said: "The great name of Allah is in the following two verses: *"And your Ilh (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped hut He), the Most Gracious, the Most Merciful."* (Al-Baqarah, 163) and *"Alif-Lâm-Mîm. (These letters are one of the miracles of the Qur'ûn, and nane hut Allah (Alone) knows their meanings). Allah! La ilah illa Huwu (none has the right to be worshipped hut He), the Ever Living, the One Wha sustains and pratects all that exists."* (Al 'Imrân, 1:2) Recorded by Ahmad and Abu Dawood, At-Tirmidhi, An-Nasaa'i, and Ibn Majah. Ibn Majah said: it is an authentic Hadith.
4. Sa'd Ibn Malik said: I heard the Prophet ﷺ saying: *May I guide you to the great name of Allah with which He respands to the collar? Call as prophet Yunus called in the three dork days (saying): La ilaha illa Anta (none has the right to be worshipped but You (O Allah)) Glarified (and Exalted) are You (above oll that (evil) they associate with Yon). Truly, I have been of the wrong-doers."* A man asked: was this call related to Prophet Yunus only or to believers in general? The Prophet ﷺ replied: *"Did you not read the verse of the Qur'an? "So We answered his call, and delivered him fram the distress. And thus We do ideliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)." (Al-Anbiyaa, 88) Recorded by Al-Hakim.*

We see in the previous traditions of the Prophet ﷺ that they do not specify the great name of Allah ﷻ. The scholars are in disagreement about this certain name because they differ about the

authenticity of these traditions and declare forty different sayings. From these traditions and the authentic sayings, we know that the great name of Allah ﷻ is a supplication composed of several names of Allah ﷻ to which Allah ﷻ responds, if the caller fulfills the requirements of supplication. The Prophet's traditions have mentioned that in many situations.

If people fulfill their obligations, supplication will no longer be a secret which is granted to some of the righteous people to make a difficulty easy, perform miracles, and make them among the elect. This is not stated in the Qur'an or in the Prophet's sayings. In answer to those who allege that it is a secret, we offer the following verse:

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ﴾

“One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!”) (An-Naml, 40) as proof and that the phrase “has knowledge of the Scripture” means the great name of Allah. We also reply that scholars of *Tafseer* (interpretation of the Qur'an) declared that the phrases of the supplication were: “O You Who is the Ever Living and Protector of all things” or *“Allah! La ilah illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Some alleged that he is a surrealistic. It is a false allegation.

In conclusion, some people are fond of the unseen and extraordinary things, and additions above and beyond the teachings of Islam. We are forbidden to add to what is outlined in Islamic texts.

We have reviewed nine cosmic phenomena. Each phenomenon indicates Allah's existence. We have also reviewed indications of the phenomena and stated that each phenomenon mentioned or not mentioned indicates a name of Allah ﷻ. We have stated all

Comparisons

Under the title “the Divine Belief”, M. ‘Abbas Al-‘Aqqad wrote in his book *“Haqa’iq Al-Islam wa ‘Ābātīl Khusumihi”* a treatise in which he compares belief in the divinity of Islam and that of other religions. The comparison emphasized some philosophers’ beliefs and other religious beliefs, which were distorted and corrupted after the advent of Islam. We believe that the original text of prophet Moses and Jesus is the same belief of Muhammad ﷺ because they were messengers of Allah, but the beliefs of the Christians and the Jews were corrupted and altered. They are now in need of correction. So Muhammad’s message came to correct the corruption. The full corruption with regard to belief in the divine on one hand and the full correction of the deviation on the other, is proof that Muhammad’s message came from Allah ﷻ. We do not quote all of Al-‘Aqqad’s research. We only quote some of his own words and the footnotes are ours. Al-‘Aqqad said under the heading **“The Divine Belief.”**

Belief in Allah ﷻ is the head of religious belief. Whoever recognizes the belief of a people in their religion recognizes the value, glory and authenticity of their religion, the measures of what is evil or good, and reward and punishment. Then, religion becomes slower while belief and the divine is higher and vice versa. Contemplation of Allah’s attributes was a field of competition between intellectual philosophers and religious and wise men. The task of philosophers was easier than that of religious men because the philosopher is free in thought and belief and unrestricted by religious rituals and beliefs with which religious men and their followers must adhere to. Then some philosophers were seen to be elevated to a holy rank.

Islam came to the Arabian desert with the highest belief in Allah ﷻ, the One in order to correct the issue of theoretical philosophy

that is related to the names and attributes of Allah ﷻ as they are stated in the Qur'an and traditions of the Prophet ﷺ. What remains now is to compare the correct beliefs of Muslims about Allah ﷻ and other erroneous concepts of other people in order to elaborate those who scientifically, rationally and intuitively recognize Allah ﷻ. This is surely proof that Islam is the religion of Allah ﷻ and that Muhammad ﷺ is the Messenger of Allah who was sent to bring people out of the wrong way to the right way.

Before we start to make this comparison, we should summarize some of the previous paragraphs:

1. The phenomena of the cosmos indicate the magnificent names of Allah ﷻ. His names indicate His attributes and His attributes indicate Himself.
- 2- The phenomena of the cosmos also indicate that Allah ﷻ has the attributes of: knowledge, will, omnipotence, life, hearing, seeing, speech, oneness, eternity, continuance, sustenance, and uniqueness. He is also named the Giver of Honor, the Giver of disgrace, the Provider, the Giver, and the Bestower...etc.
3. If we contemplate the description of Allah ﷻ of Himself or the description of the Prophet ﷺ of Him, we see that the agreement of phenomena with the mind is indicated in divine texts. The indications found in texts are more as they urge the mind to seek and understand. Islam is a religion, which addresses the mind in order to remove doubt.
4. In every order of Allah, there is a sign for Muslims who are able to understand and distinguish. Besides, the guidance of revelation guides him to the right way.

as it corrected the issue of religious beliefs. The correction of the imperfection in these two issues is the greatest miracle of Islam that confirms that Islam is a revelation from Allah ﷻ.

It is said that the attributes of Allah ﷻ have been elevated to the highest rank of completion and abstraction of divine in the view of Aristotle the Greek philosopher. Those who hold this point of view did not forget Plato (Platonism) the master of modernism and philosophy and the leader of Sufist philosophy in the west during the latest era. They stated the completion and abstraction of the attributes of Allah ﷻ because his ideology is closer to Sufism than evident thought and rational logic. The Platonic way is to closely examine the excess in every attribute of Allah ﷻ. He continuously increases the words of the attributes until the relation between all understanding is removed. The majority expects that Plato himself did not describe these attributes. His main aim was to imagine more and utilize higher senses.

For example, he denied the attribute of Oneness but acknowledged the singularity of the divine because the number one enters in the numbers two, three, four...etc but the singular cannot be counted.⁽¹⁾

He also denied the attribute of divine existence because divinity cannot have the attribute of presence, as creatures participate with Him in this attribute. So we should avoid ascribing this attribute to Divinity.

Therefore, they praise Aristotle's view about the completion of Divinity and avoidance of imperfection, but they did not praise Plato's view for his ideology disagreed with intellectual and practical life.

(1) Muslims believe in the two i.e. oneness and singularity of Allah. The Qur'an declares:

﴿وَاللَّهُ إِلَهٌ وَحِيدٌ﴾ ، ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ .

Aristotle's view with regard to divinity is that He is an everlasting and eternal being, has absolute completion, and has no beginning and no end. He does not work or will because work means that He needs and Allah ﷻ needs nothing. He has no will because will is a choice of two matters while Allah ﷻ has chosen the best and does not need to choose between good and evil or between what is better and what is the best. According to Aristotle, it is not proper for Allah ﷻ to start work at one time because He is the eternal and everlasting and does not ever need to work. There is nothing that can occur to Him that would require Him to work. He cannot be altered or affected by anything new or old. Whatever is proper for His completion is considered happiness⁽¹⁾ with the favor of His eternity.

Divinity, that has absolute completion, is not interested in creating the cosmos or its first material. However, this material exists and He brings it out from power to action. It longs for existence which is created by Allah then it is prompted to this existence by this longing. Thereafter, it prompts it from incompleteness to possible completion. It operates and moves according to longing and acceptability. We do not say about it: "It is a divine creature save when the creation is on that consideration." Absolute completion does not work or will. We should remember that this is Aristotle's view⁽²⁾ who had a great mind and extraordinary thought and no one could dare to criticize or object to him before thorough research. We should excuse him because his era was full of ignorance and lacking in sound knowledge. He was not ignorant or small-minded because he used to do his best in order to attain closer possibilities for the issue he was studying. We should also know that this rare thought of

(1) The word happiness is a philosophical term in Aristotle's view.

(2) Aristotle and others with regard to knowledge of existence are pupils of Allah's messengers.

creatures. The eternal will of Allah ﷻ can relate to this creature.

According to Aristotle, the concept of the eternal simplicity is different from the concept we see in earthy beings. So, there may be a difference between the concept of absolute completion in our belief and that of Aristotle, who regarded the concept as a matter similar to absolute nonexistence that does not work, will or know anything but favors and happiness.

Thus the question arises: did Aristotle through his philosophical abstraction, elevate the high completion of divinity above the rank that Muslims elevate in Islam? The answer is no because Allah (the Divine) in Islam is One, the Sustainer, the Eternal, the Everlasting, the Higher description, and there is none like Him. He is the All-Knower of everything. The other question is: does religious belief decrease the philosophical notion of the ideology of completion? The answer is in the negative because religion here is a philosophy, which is better than the philosophy if it is measured with the right philosophical analogy because the attributes of divinity are numerous in Islam and are simply the negation of the imperfections of Allah ﷻ. Multiplicity of imperfections does not require multiplicity of absolute completion for divinity because absolute completion is one. Multiplicity of imperfections is removed by one completion. Islamic belief that Allah ﷻ is All-Knowing, the Able, the Powerful, the Most Generous, and the Most Merciful is a belief that Allah ﷻ has all-completion and is not attributed with any imperfection i.e. ignorance, disability, cruelty, or stinginess. Then He is the Omni-Complete, so, He works, creates, and wills. Therefore, He is not attributed with "the happy isolation" which Aristotle alleged and who was erroneous in belief in abstraction and completion because the Divine is happy⁽¹⁾ (pleased) with the favor of His completion and with the favor of His giving to His

(1) The word "happiness" for Allah is a philosophical term. It is not used in Islamic terminology.

Aristotle cannot attain a conception of divine attributes, for during his time science had not yet discovered the characteristics of the earth and its creatures among which we live and feel. If he knew these characteristics, his view would have been different from that which was based on supposition and improper analogy.⁽¹⁾

He understood that Divine creatures are eternal because they are created from light and light is simple and subject to end.

If Aristotle lived nowadays and recognized that creatures are created from light and that components of materials are composed of atoms and electrons , and atoms and electrons are split and changed into rays, supposition and analogy would lead him to err in differentiating between the necessities of eternity and the necessities of death and between the characteristics of simplicity and that of structure.

Knowledge of his mistake regarding the understanding of the necessities of simplicity and completion and the necessities of eternity and death was a motivation to understand his mistake in understanding the conception of the necessities of divine completion.

According to his view, it is permissible for one completion to consist of several attributes such as the magnificent attributes of Allah ﷻ in Islam i.e. mercy, generosity, omnipotence, action and will. According to him, there are requirements for these attributes because there is no ability without disability; no generosity without giving; and no will without choices between two matters. If Allah ﷻ wills a matter, He does not choose it for Himself but He chooses it for His creatures known for their imperfect characteristics. If Allah ﷻ creates something at one time, we should not look at the divine eternity but we should look at the other

(1) If Aristotle who was on that level of ignorance, was the first teacher as they named him, then how have people left the belief in these false views?

creatures. The self-sufficiency of the Divine does not prevent His favors and provisions for His creatures.

In Islam, there are attributes which reply to the notion of Allah in Aristotle's philosophy and reply to the people of interpretation in divine and non-divine religion. According to Aristotle, Allah is aware of Himself and not aware of anything else; will is not one of His attributes, because will means that He needs and Allah is not in need of others. He is also far from (has no knowledge of the particular and general aspects) for they belong to human knowledge. He is also not interested in creation and is neither merciful nor cruel.

Allah ﷻ in Islam is the All-Knower of the unseen and the seen. The Qur'an declares:

﴿وَمَا يَمْزُجُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

"And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven." (Yûnus, 61)

and declares:

﴿وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

"And He is the All-Knower of every creation!" (Yâ-Sîn, 79)

and declares:

﴿وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ﴾

"...And We are never unaware of the creation." (Al-Mu'minûn, 17)

and declares:

﴿وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا﴾

"...Our Lord comprehends all things in His Knowledge..." (Al-A'râf, 89)

and declares:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)!" (Al-A'râf, 54)

and declares:

﴿عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"Verily! He is the All-Knnwer of that is in the hreasts." (Fâtir, 38)

and declares:

﴿فَمَا لَنَا بِقُرْبٍ﴾

"(He is the) Dner nf whatsnever He intends (or wills)." (Al-Burûj, 16)

and declares:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"The Jews say: "Allah's Hond is tied up (i.e. He does not give nnd spend nf His Bounty)."Be their hands tied up and be they occursed fnr whot they uttered. Nny, both His Hands are widely out-stretched." (Al-Mâ'idah, 64)

The occasion of the revelation of this verse was a reply to the Arab Jews because of the issue of Zakah and charity as the scholars of interpretation said: the verse also replies to those who deny the will of Allah. There may be Arab Jews who refer to Aristotle's philosophy. The Qur'an also refers to the conflicts among the numerous religions.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

"Verily, those who believe (in Allah and in His Messenger Muhammod ﷺ) nnd those who ore Jews, nnd the Sabians, and the Christians, and the Majûs, and those who worship others hesides Allah, truly, Allah will judge between them on the Doy of Resurrection. Verily! Allah is over nll things n Witness." (Al-Hajj, 17)

The Qur'an also refers to the *Dahreem* in Surat (Al-An'âm, 29)

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾

"And they said: "There is no (other life) but our (present) life of this wrnld, and never shall we be resurrected (on the Dny of

“And put your trust (O Muhanımad ﷺ) in the Ever Living One Who dies not.” (Al-Furqân, 58)

and:

﴿وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ﴾

“And it is He Who gives life and causes death...” (Al-Mu'minûn, 80)

and:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

“Everything will perish save His Face...” (Al-Qasas, 88)

Although Aristotle and Plato elevated the issue of completion of Divinity as we have seen above, the philosophical completion was based on unruly imagination compared to divine beliefs which were dominant among the Greek priests and their followers.

Undoubtedly, Jupiter, the chief deity in Greek mythology was closer to the picture of Satan than the picture of a complete deity. They did not describe him with completion.

Jupiter was spiteful, vehement, occupied with appetites for food and women. He was not interested in any affairs of other deities or creatures except when these affairs threatened his supremacy. He angered the deity of medicine because he cured patients and deprived him from collecting the tax of the dead spirit. He also angered the deity of knowledge and industry because he taught man how to use fire in industry and taught them knowledge, which was compared to the knowledge of deities. He decreed permanent punishment for him and did not dismiss him but he founded types of torture for him. He chained him and put him in a remote desert and left him to predatory birds during the day time. When night came, his body became sound again and in the morning the birds returned to eat again...and so on. He remained in permanent torture. Heziod the poet and philosopher narrated the cause behind the wrath of the deity Prometheus. He said, “The reason is

Resurrection).” (Al-An‘ām, 29)

and declares:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

“And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it: they only conjecture.” (Al-Jathiyah, 24)

Thus the concept of Allah ﷻ in Islam is a complete conception among these various beliefs and other philosophical views. Therefore, it is the ideal and attains the highest degree of completion regarding Allah’s attributes, which make just and true correction for the consciences and minds of man. Hence it is the thought of man that was one of the means guiding us to Islam in spite of the original guidance of Allah ﷻ.

To summarize the concept of Divinity in Islam, we say that Divinity is the most complete and honorable attribute. Islam explains in detail the issue of eternity and death. The issue of eternity and death is easier for the mind to comprehend in Islam than any other religion because the mind cannot imagine that there are two eternals each of which is not created. One which is abstract and the other material and they have no beginning or end.

However, the mind can imagine that an eternal being exists that can create temporal existence.

Plato said, “Time is not like eternity because time is a creation while eternity is not. Thus the continuance of creations is linked with the continuance of time while the continuance of the Creator is eternal and is not limited by the past, present or future, because these limits of movement and change are characteristics of humanity not for the eternal Creator. The Qur’an declares:

﴿وَتَوَكَّلْ عَلَى الْغَنِيِّ الَّذِي لَا يَمُوتُ﴾

that the latter gave little meat and much bones in his share of banquet to the lords. Jupiter thought that Brometheus was more intelligent because the latter was known for his intelligence and knowledge. We should not forget, as we narrate the story of the chief deity, that the philosopher and poet Heziod did his best to elevate Jupiter to the rank of completeness. He pictured him as holy and a glorified deity like those that were worshipped after the elevation of worship in the religions of the Greeks.

There are other narrations about Jupiter which relate that he deceived his wife 'Heira' and sent the god of the sun to cover the sunrise lest his jealous wife comes at the time of sunrise and finds him with his sweetheart in the throne of Olympus. Once, she surprised him while he was kissing Ganymede the beautiful shepherd whom he saw in a toilet. He took him and ascended to the heaven. Jupiter did not disavow the accusation of kissing. He offered excuses to his wife saying that there is an appetite of the combination between drinking wine and kissing. The similarity of the ancient nation is the same as the similarity of the Greeks with regard to the difference between the images of the deity in the philosopher's view and that of priestly rituals.

Ancient India divided its temples and altars between several deities: gods of animals and elements of nature, deities of idols and statues and other deities that asked their servants to worship them through holy fornication and bloodshed. These several deities ended in three deities called the eternal trinity. The first deity who was called Brahma⁽¹⁾ was the creator; the second who was called Feshno is the protector; the third deity who was called Seave is the destroyer. Destruction and corruption were the occupation of the higher deity who appears in the picture of destruction. For every

(1) The spelling of these names of deities is uncertain because the author provided only the Arabic transliteration. (translator)

dcity they made a companion who was ealled "Ash-Shakti" or wife or friend to whom they ascribed the evils of the dcity.

These deities are forms which do not differ much from the pictures of devils, ghosts, and evil spirits in ancient religions. If we go to the issue of completion and abstraction,⁽¹⁾ we reach its elimax in two various forms: the first is the form of "Karma"⁽²⁾ and the second is the form of "Nirvana." The two forms are not considered to have rational meanings. They rarely describe the divine. Karma is the fate which encompasses all creatures including gods and stars. This fate is in faet a condition of the general eonditions which can be expressed by the phrase "what should be" or it is the idcal position. The fate named Karma was not divine nor did it have echaracteristics but it is a synonym of the word "reecomend" or necessity as it is necessary for creatures.

Nirvana is a general eondition such as Karma but it is closer to nonexistence than to existence because it is a condition to which all spirits of existence return after the hardships of existence, in both body and spirit. With Nirvana, the spirits of gods and those of humans are equal when it is happy with the favor of eternity.

Throughout these pages we do not want to deal with the images of deities or divines throughout the civilizations of previous nations. We only wish to quote samples indieating the degree of eompletion for these dcitics and the degree of incarnation, similarity and distortion. This suffices us to elaborate more concerning the customs of ancient nations. We add another example along with the examples of the Greck and Indian dcitics. The ancient Egyptian religion until the era of the revelation was the most elevated religion because it elevated the degree of monothe-

(1) When Al-'Aqqad deals with completion and abstraction in other nations' views, he means relative completion and abstraction

(2) The spelling here is also uncertain.

ism and completion. However, they sometimes declined when they worshipped idols, malicious and satanic spirits. The degree of completion and monotheism occurred in Aton's religion for the pharaoh Akhnaton. It was related that Akhnaton prayed to one god whose attributes resembled that of the god worshipped by the people of the scriptures. However, the worship of idols was sometimes practiced such as the worship of the sun which was a symbol for him and a companion for his name in prayer.

These examples of ancient history are just examples which indicate the extent to which the issue of divine completion reached throughout the ages. They also refer to the civilizations which elevated the issue of divine completion such as the Egyptians, Indians and Greeks.

In conclusion, the notices regarding the issue of divine completion in ancient nations was that it was a private completion and was confined to a few groups of thinkers and highly educated researchers. Thereupon, it was discovered that it was a weak and defective completion and was not valid to be considered a general religion. In the Egyptian religion, the issue of monotheism was not pure but was mixed with the worship of idols. Besides, the worship of the sun was dominant in Aton's era.

The Indian religion also did not teach people faith in a divine whose attributes are known. Karma and Nirvana who resembled living beings were the best deities in ancient India. One of the deities named Nirvana was closer to death than to eternity.

The philosophical completion adopted by Aristotle attached absolute completion to absolute nonexistence. He offered an invalid picture of deities. These beliefs and religions did not elevate the value of Divine completion as Islam did. Besides, Islam is valid for belief and valid to be regarded as a doctrine of thought.

It is known that Islam includes the three divine religions. It is

related, in comparative religions, to Judaism and Christianity. In western writings, there are several comparisons between Islam and these religions. They regard Islam as a distorted copy of Christianity and Judaism.

The issue of explicit texts and rituals cannot bear the long dispute or to be put in the scale of comparison and criticism. The dispute occurs in the field of the call (*Da'wa*) or party spirit. There is no need to compare these religions regarding divine belief because belief and its status in every religion is known according to every religion and theoretical knowledge.

References from which we recognize Hebrew belief, as the followers of Moses' religion, are available for everyone either in their native language or in translated texts. The best known references are the Torah and the Talmud.⁽¹⁾ The name of god in these references is Jehovah; the god of the people of Israel.

They described Jehovah in their books using many descriptions. They said, "He likes the smell of grill" and said, "He walks in the garden to be ventilated" and said, "He conflicts with his worshippers and they conflict with him." He is also afraid of mountains as his soldiers are afraid of them. There remained a lot of time to equalize between him and Satan of the land and introduced sacrifice for him and a sacrifice for Satan. Hebrew people continued to believe that Jehovah is God in whom Jacob's sons believed. Salvation cannot be attained from him save to those who are loyal to the throne of David and his offspring. This belief did not change before the age of Christianity. The change did not occur by the conservative followers, but by the reformers of

(1) Texts of Jews and Christians are teachings for Jews and Christians altogether. Although nonsense and distortion exists in their books, they would not be ashamed to make a comparison between our belief and theirs. Nevertheless, they regard our belief as inferior.

Judaism. Among them, there is an apostate who rebelled against belief in Jesus, peace be upon him.

Jesus, the son of Mary started his first call for the sons of Israel only. The Gospels stated the dialogue between Jesus and the Kan'ani women who asked him to turn the Satan away from her daughter. In the seventh chapter of the Bible, Mark said:

"But immediately a woman, whose little daughter was possessed by an unclean spirit, heard of him, and came and fell down at his feet. Now the woman was a Greek, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. And he said to her, 'Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs' But she answered him, 'Yes Lord; yet even the dogs under the table eat the children's crumbs.' And he said to her, 'For this saying you may go your way; the demon has left your daughter.' And she went home, and found the child lying in bed, and the demon gone."⁽¹⁾

Matthew related a similar narration in Chapter 15:

"And Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.' But he did not answer her a word. And his disciples came and begged him, saying, 'Send her away, for she is crying after us.' He answered, 'I was sent only to the lost sheep of the house of Israel.' But she came and knelt before him, saying, 'Lord, help me.' And he answered, 'It is not fair to take the children's bread and throw it to the dogs.' She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' Then Jesus answered her, 'O woman, great is your

(1) The Holy Bible: Revised Standard Version. American Bible Society: 1980, New York.
Mark 7:25-30

faith! Be it done for you as you desire.' And her daughter was healed instantly."⁽¹⁾

We recognize from this story and the narrations of the Gospels, that the Messiah persevered in confining his call to the sons of Israel and did not turn them away except when they rejected his call and denied his message. So, he directed his call to other nations among them. For that reason he gave an example of a man who made a banquet for a wedding in his house and invited his relatives and neighbors, but they did not respond to him and gave excuses for not coming. As a result, he sent his sons in the street calling every stranger. The house was filled with people and there was no place for those who rejected the invitation.

In the story of the Kan'ani woman, we notice that she called the Messiah "the Son of David;" and that Hebrew belief gave them hope of salvation through a messenger of David's offspring i.e. Jacob, the son of Isaac, the son of Abraham.

The Messiah's era ended, and the era of Paul came with belief in salvation and traditions, which are confined to Abraham's offspring. They are still dominant among conservative Hebrews and liberal Christians. A new interpretation which has been added to this offspring is the spiritual offspring, not physical offspring. There is no difference between Hebrews who practice Abraham's traditions and the illiterates of whom the Hebrews named "Goyim" or strange people. The divine belief in which the Hebrew people believed until the birth of Jesus is a belief for a chosen people.⁽²⁾ This belief does not include monotheism and cannot be considered a valid religion for all humanity like Islam. This divine belief developed after the advent of Christianity and changed from faith

(1) *ibid.*, Matthew 15:21-28

(2) Al-'Aqqad refers to several texts of the Torah which make the reader feels that the Jews do not believe that Allah is the Lord of the cosmos, rather, He is the Lord for themselves only. As for other nations, they have their own Lords.

that Islam is a distorted copy of Christianity except when he thinks that Prophet Muhammad ﷺ learnt and borrowed from Christianity in the Arabian peninsula and other places. However Christianity has developed throughout the ages and in all places, it is not permissible for the researcher to make it as an ideal or example for Islam. It is a creed of the Christians in the Arabian peninsula. George Scel the translator of the Qur'an into English described the conditions of the Christians in the Arabian Peninsula saying:

“Actually, the suppression and disorder which afflicted the Eastern Church at the beginning of 300 C.E. obliged a lot of its followers to emigrate to Arab nations seeking freedom. Therefore, most of those Christians were *Ya'qibah* (followers of Jacob). Among the tribe which were Christians were: *Hemyer*, *Ghassan*, *Rabi'a*, *Taghlub*, *Baharaa*, *Tamukh*, some of *Tai*, *Quda'h*, *Najran* and *Heira*. When Christianity became dominant in Arabia, there was an urgent need for bishops in many places in order to arrange the policy of churches. We have stated above the name of the Zafar hishop. Some of them said: “*Najran* was the place of bishops. For *Ya'qiba*, there were two bishops; one was named the bishop of Arabia and inhabited *Kufa* or other place beside Baghdad as Ibn Al-'Ibry said. The second was called the bishop of *Taghlub's* Arab and inhabited *Heira*. *Nasaterah* have one bishop under the rule of their patriarch.”

He also proceeded,

“The Eastern Church became, after the dissolution of the Neqawy (*Neqiya*)⁽¹⁾ complex, confused by endless discussions and declined when it imitated the *Aryuseen*, *An-Nasaterah* and *Yaqubiya* and other people of heresy. After research, it was confirmed that the heresies of the *Aryuseen*, and *An-Nasaterah*

(1) The spelling is also uncertain.

in Allah, to faith in Allah spiritually. The era of the Messiah and Paul ended. Christianity contacted foreign nations such as Egypt. As a result, another creed in Hebrew doctrine became dominant. It was the creed of the trinity including the Father, the Son, and the Holy Spirit. The sense of the creed is that the Messiah; the Savior, is the son of Allah who sent him as a sacrifice for the sins of Adam and Eve's sons and as an expiation for the sins they committed when they ate from the forbidden tree in Paradise.

When Islam came, the Christian creed was that Allah is one of three divines: the Father, the Son, and the Holy Spirit.⁽¹⁾ The Messiah is the son. A Christian sect regards him as divine and others regard him as both divine and man.

It is intuitive that the researcher who wants to carry out a comparative study between Christianity and Islam must refer to the position of Christianity at the time of the advent of Islam in the Arabian peninsula. It is not permissible for any researcher to allege

(1) The basis of Christianity creed is: $1 + 1 + 1 = 1$ which means Allah is of three gods and the three are One. Orientalists regard these irrational words as a matter of this text. Allah ﷻ declares:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ۚ فَكَذَّبُوا السَّمُوتَ بِتَلَاوُنٍ مِنْهُ وَنَسُوا الْآرْضَ وَجِئُوا لِقَابَ هَذَا ۚ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنْ كُلُّ مَنْ فِي السَّمُوتِ وَالْأَرْضِ إِلَّا مَتَى الرَّحْمَنُ عِندًا ۚ لَقَدْ أَخْلَصْنَاهُمْ وَقَدْهُمْ عِندًا ۚ وَكُلُّهُمْ مَا يَوْمَ الْقِيَامَةِ فَرْدًا ۚ ﴾

"And they say: 'The Most Gracious (Allah) has begotten a son (or offspring or children) (as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ('Isa (Christ)) and the pagan Arabs say that He has begotten daughters (angels and others.))' Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe a son (or offspring or children) to the Most Gracious (Allah). But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)." (Mariyam, 88:95)

were based on differences in expression. These groups differed in the means of expressing belief, not in the belief itself. Moreover, they tried to find evidence to overcome the arguments of other groups. It was also more preferable for them to find evidence to justify their own arguments rather than to assemble in order to deliver their speeches and change issues according to their whims. Every influential and powerful one in the palace of the king headed some of the leaders of soldiers, or some of those delivered speeches to support him. Thereby, offices were held by bribery and support was bought and sold in public.

As for the western church, there was wrangling between Damasos and Arsikinos⁽¹⁾ on the episcopate of Rome. This caused conflict and flamed sedition and blood shed between the two parties. Debates occurred more among the Caesars themselves, especially Caesars Qastantanuis. If he could not distinguish between the authentic Christianity and the superstitions of the age, he confused religion with many controversial matters. This was the condition of the Christians in non-Arab nations. In Arab nations, about which we are concerned, it was no better than that. Arab Christianity believed that the soul dies with the body and rises again. It was said that Orbeiganos was the reason behind this belief. There were many heresies and superstitions which spread throughout the Arabian peninsula. For example, some believed that the virgin Mary⁽²⁾ was god. They worshipped her and

(1) The spelling is also uncertain.

(2) The Qur'an refers to those people:

﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنُ مَرْيَمَ ۖ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَابْنِي ۖ إِلَهَيْنِ مِن دُونِ اللَّهِ ۚ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِعَيْنٍ ۖ ﴾

"And (remember) when Allah will say (on the Day of Resurrection): "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?" " He will say: "Glory be to You! It was not for me to say what I had no right (to say)..." (Al-Ma'idah: 116)

produced a kind of bread made of wafers named "Cleares." So, people who did this heresy were called "Cleareans." Besides, there were many sects who were in the Arabian peninsula. They escaped from the suppression of Caesar.

These beliefs were described by a man who was a fanatic against Islam. It is clear that people were not attracted to Christian belief. It is obvious that the beliefs of Islam are completion and correction of these beliefs. Islam mentioned previously revealed scriptures.

Islam came and called to Allah's way and denounced polytheism, fanaticism, and boasting of ancestry. There is no partner to Allah ﷻ in Islam like that which was added to the previous scriptures.

Allah ﷻ in whom Muslims believe is one. The Qur'an declares:

﴿سُبْحَنَهُ عَمَّا يُشْرِكُونَ﴾

"...Glory is to Him (far above is He) from having the partners they associate (with Him)..." (At-Tawbah, 31)

He is not the Lord of a specific tribe or race but He is the Lord of the cosmos and created mankind to be acquainted (know each other) and the most honored in the sight of Allah, is the most pious. There is no preference of an Arab over a non-Arab or a Quraishi over an Ethiopian, save by piety. The Qur'an declares:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taḡwa (i.e. he is one of the Muttaḡun)" (Al-Hujurât, 13)

Allah is one as the Qur'an declares:

﴿لَمْ يَكُنْ لَكُمْ يُولَدٌ ۖ وَلَمْ يَكُنْ لَكُمْ كُفُوًا أَحَدٌ﴾

Near (nothing is nearer than Him). And He is the All-Knower of every thing.” (Al-Hadîd, 3)

and declares:

﴿وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا﴾

“My Lord comprehends in His Knowledge all things.” (Al-An‘âm, 80)

and declares:

﴿وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

“And He is the All-Knower of every creation!.” (Yâ-Sîn, 79)

The researcher in comparative religions says what he wants about this One Divine, the Lord of the Cosmos, the Lord of the East and the West, but he has no right to say, it is taken from the beliefs of the Arabs or from the beliefs of other scriptures which mixed with the beliefs of the ignorant⁽¹⁾ like that which was described by George Seel in his introduction of the Qur'an.

The divine belief taken from the heritage of the ignorant is a kind of fanaticism and boasting of ancestry. It is also mixed with a kind of polytheism and exchange of rituals and prayers which were replaced with charms and incantations. The miracle is that Islam rejected all these customs and beliefs i.e. fanaticism or party spirit, boasting of ancestry and fighting due to preference of tribes and parties. Islam was completed within an environment, which was distinguished by fanaticism. It also arose within tribes and clans and called to One illah or god, the Lord of the cosmos and the west and east and the Lord of all humanity.

Researchers who claim to have knowledge of comparative religions in the west criticize Islam through hearing and their textbook and traditional repetitions. It seems that they did not

(1) Such allegations cannot be believed even by foolish people unless spite has blinded them and destroyed their minds.

“He begets not, nor was He begotten. “And there is none co-equal or comparable unto Him.” (Al-Ikhlās, 3:4)

He does not punish a man instead of the one who committed the crime, nor punishes current nations for the sins of previous nations. He also does not punish the world without sending a warner (messenger). The Qur'an declares:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

“And no bearer of burdens shall bear another’s burden...” (Fâtir, 18)
and declares:

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُنْزَلُونَ عَنْهَا كَانُوا يَمْعَلُونَ ﴾

“That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.” (Al-Baqarah, 134)

and declares:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

“And We never punish until We have sent a Messenger (to give warning).” (Al-Israa, 15)

Islam is the religion of justice and mercy. Every Surah, except one, of the Qur'an is inaugurated by “In the name of Allah, the Most Gracious, the Most Merciful.” The Qur'an also declares:

﴿ وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَمِيدِ ﴾

“Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.” (Fussilat, 46)

and declares:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ﴾

“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most

exert themselves in their researches nor examined closely any issue regarding Islam.

In the latest book about the religions of humanity, the author, who is a professor of philosophy in a great university and a specialist in these studies stated, after talking about the issue of the sword, violence and quotations from Christianity, magianism and paganism, that: "Muhammad dressed his Lord in the clothes of Arab morals and personality."⁽¹⁾ The author added: "The fact we decreed here is evident for the researcher if he studies well this Arab religion and personality of the Arab divine."

The author described the divine in Islam after having studied it, as he said. Then, what does he allege against Islam if did not study it well and recognize it by hearing only? It seems that he did not advance even to the opening Surat or "*Fatiha*" in order to know that that Muslims believe in Allah ﷻ, the Lord of the cosmos and described Him with mercy twice at the beginning of every *Surat*. We hope to be objective in our comparison. Truly, it will be better if he was convinced of this attribute i.e. mercy and made the comparison between them and attributes of other religions of non-Muslims who did not mention Allah ﷻ at the beginning of their prayers without the attribute of power and omnipotence.

Thus, Allah, the Owner of the Day of Judgment was not a distorted copy of Allah's image in other religions as they allege. Rather, He is the origin to Whom the deviators from right belief return.

(1) It will be very wonderful and strange if he gave this following Qur'anic verse as proof:"

﴿وَلَوْ كَانَ الْبَحْرُ مِدَادًا لَكُنَّ رَبِّكَ لَمَّا تَقَدَّسَ رَبُّكَ رَبُّنَا بِمِثْلِهِ مَدَدًا﴾

"Say (Muhammad ﷺ to mankind): "If the sea were ink for (Writing) the Words of Allah, surely, the sea would be exhausted before the words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Al-Kahf, 109)

Hence, the divine belief in Islam came to correct and complete all previous beliefs and religions, and doctrines of philosophy and researches in divinity. It completed and corrected the belief of Karma and Nirvana in India because it was so far from the truth and it was not in conformity with the nature of man.

It also completed religion because it corrected and completed the belief of the ancient western philosopher i.e. Aristotle who misunderstood the sense of abstraction and completeness. This misunderstanding made him say, "the absolute completeness and the absolute non-existence is free from work and will."

It also corrected other divine beliefs and completed religions, cultures and philosophers.

Where did Islam arise? Who was the Messenger who came with it? Islam arose in the Arabian desert. The illiterate Prophet i.e. Muhammad ﷺ was sent with the Book. If it is not a revelation from Allah ﷻ, then what is the revelation from Allah ﷻ?

The guidance of an illiterate person in the desert to faith in Allah ﷻ is proof that it is revelation. Only a limited mind could deny this Divine miracle because it is not an imaginary image. (end of Al-'Aqqad's words)

It is strange and funny and sad to make the comparison between Islamic belief and the foolishness of mankind in the chapter of divinity. Is not strange to compare a religion in which there is the following text:

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ﴾

"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted." (Luqmân, 27)

or to compare it with a religion which alleges that Allah has

and creatures; they simply do not recognize Allah ﷻ.

We Muslims recognize Allah ﷻ well, and exalt and worship Him. Whoever read the other two books "*Ar-Rasul*" or "the Messenger" and "Al-Islam" will find wonders, impossibilities and events. Without Allah's will, this religion would never have come to life.

sexual intercourse, or lights with creatures and they compare with him, or that Allah ﷻ has a wife. These foolish words cannot be compared with the great and dignified religion of Islam.

If you study any text about Allah ﷻ in the Qur'an, it indicates that this text cannot be the words of a man or taken from other scriptures, but they are truly the words of Allah ﷻ.

We have studied the phenomena of the cosmos which indicates Allah's attributes. When we return to Allah's Book, we understand more and recognize the dimensions of the subject. Undoubtedly, unless we are Muslims and recognize Allah ﷻ through revelation, we cannot continue this study. The religion which is in conformity with the mind and science and which refers to the principles of sources, is the true religion.

There are people who refuse to hear, rationalize or think. Their beliefs and religions are foolish. If they are called to this truthful and logical and wise religion, they reject it because they are accustomed to false belief written by their own hands. They do not do their best in research. The Qur'an talked about such people:

﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ بَاطِلٍ مُّتَّبِعِينَ ﴾

"Nay! They say: 'We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.'" (Az-Zukhruf, 22)

Believers in every false religion say that: should they not review? The issue is not to choose but it is the destiny of man which will be either going to paradise or going to hell which burns them if they do not believe.

Idolaters (pagans), those who liken Allah ﷻ to humans and describe them with Allah's attributes, those who do not recognize His supreme attributes, His magnificent names, His complete existence, permanent sovereignty, great provisions, arranging of His creation's affairs, those who do not contemplate Allah's signs

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